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Foreword

As one at the beginning of a new year views the religious scene, it cannot be denied that in the Lutheran Church more discussion of questions of doctrine and practice is taking place than has been witnessed in it for at least one, probably for more decades. The great issue is again whether the course of strict, uncompromising confessionalism which this journal and its chief ancestor, *Lehre und Wehre*, consistently sponsored from the very beginning is morally, that is, in the court of God and our own conscience, defensible, and not only defensible, but right, proper, just, and required. The opinion is frequently voiced that in this tragic world with its political convulsions, its class-strife and antagonisms and its bloody wars, to which must be added the wide-spread confusion, perplexity, and anxious seeking in the religious sphere, there is no room for a Church and a church-paper which firmly and unyieldingly insist on loyalty to the Lutheran Confessions and which oppose the plan of establishing fellowship on any other basis than such loyalty. The attitude of confessional Lutherans is called an anachronism, a survival from an age when allegedly religious polemics were the only diet people relished, and a person's orthodoxy, so it is said, was measured by the amount of verbal dynamite he hurled at his opponents. It is held to be one of the barriers hindering what is termed the coming of the kingdom of God. Moreover, it is declared to be thoroughly unchristian and unscriptural, a blotch on the fair escutcheon of Christianity. The dawning of a new year is a good time for examining one's course, especially when it is criticized, and for determining anew whether it should be adhered to or abandoned. And so we purpose to devote the opening pages of Volume XII of the CONCORDIA THEOLOGICAL MONTHLY to an examination of the charge that the position of unflinching loyalty to the Lutheran

Confessions which this journal wishes to hold and defend is wrong, indefensible, outmoded, and harmful to the best interests of the Church of our blessed Savior Jesus Christ.

In entering upon our investigation, we state that it is not our intention here to argue with Modernists. They have no conception of the true meaning of Christianity and of the Gospel of redemption, and to speak to them of doctrinal loyalty is as futile as to play a Brahms symphony for people that are totally deaf. Let the music be ever so sublime and beautiful, it will be ineffective if the sense required for receiving it is lacking. Before one can fruitfully debate with the Modernist about the importance of Christian doctrine, the latter will have to learn who Christ is and why faith in Him is essential for everlasting salvation.

Before our mind's eye arise men who love the Lord Jesus and His Word and trust in the saving power of His blood and who cannot see why anybody will champion aloofness from people that, professing to be Christians, disagree with him in one or the other doctrine of the Holy Scriptures. Among those who find such aloofness reprehensible are men that enthusiastically exalt the glories of the Lutheran Church and would give their life for its victory. What the latter in particular cannot understand is how a Lutheran can be so insistent on the correctness of his own beliefs as to refuse fellowship to other Lutherans who differ with him concerning certain doctrines of the Bible. It is the questions and arguments of people of this type which we intend to advert to as we once more scrutinize the position we in common with our Church are holding.

When we contend for the full, uncompromising acceptance of the Lutheran Confessions as a condition for church-fellowship, the key-stone of our position is the conviction that the teachings contained in our Symbolical Books are not the result of human speculation but the truth as revealed to us in the Holy Scriptures. While we do not consider Luther a divinely inspired leader, we do hold that the teachings which he, after the sad, long night of the Dark Ages, brought to light are the golden truths taught by the men of God that spoke as they were moved by the Holy Ghost. What the Lutheran fathers confessed at Augsburg and reiterated in the Apology and the Smalcald Articles, what Luther laid down in his Small and his Large Catechism, and what was given classical expression in the Formula of Concord, we consider to be not merely a valuable indication of the faith that lived in the authors but the unadulterated doctrine of the prophets and apostles. That is a far-reaching and weighty statement, we admit. It should not be lightly made, and we utter it in full awareness, we trust, of its implications. Without putting these Confessions on the same level

with the inspired Scriptures, we say we consider their teachings true, sacred, divine, binding. This high estimate we put on them not because they are found in books whose authors were called Lutherans but because their teachings agree with, and are taken from, the Book of books.

If in this connection the question should be asked whether we regard the Confessions of the Lutheran Church absolutely infallible, we at once reply, No, we do not. That there are historical and exegetical misstatements in them we unhesitatingly admit. The glory of our confessional writings in our eyes is not that they are without any imperfections but that they correctly set forth the teachings of the Scriptures, with the doctrine of justification by grace through faith at the center. To put it a little differently, our belief that the teachings of the Lutheran Confessions are true and in agreement with God's Word is not an *a-priori* one, held by us before we had studied the full contents of the Confessions, but rather an *a-posteriori* one, resting on our own investigation and on our comparison of the Symbolical Books with the inspired Scriptures.

In the conception of the Lutheran Confessions just stated the inquirer will find the reason for our antiunionistic attitude, for our so-called, much-publicized, aloofness. Holding the convictions before described, we believe no other course is possible for us. Loyalty to the Lutheran teachings forbids us to have fellowship with those who oppose those teachings, we say. And we add that naturally this principle holds whether those who oppose these teachings call themselves Lutherans or by some other name. Certainly an error does not lose its character if it is transferred from one camp to another. Labels do not affect the nature of an article; thistles are thistles whether they grow in the neighbor's garden or in our own. While we have more obligations toward those bearing the same name as we than to others, and while there will be a difference in procedure when a conservative Lutheran deals with errorists flying the Lutheran flag from that which he adopts when dealing with champions of false doctrine who belong to the Reformed churches, ultimately the course will be the same, the refusal of fellowship.

Probably critics will here interrupt us to remark that what we have maintained thus far rests on two sheer assumptions—that the Lutheran teachings agree fully with the Word of God and that loyalty to what one believes God-given doctrine implies refusal of fellowship toward those who do not accept these doctrines. More or less gently we shall be reminded that our affirmations do not contain anything new but that precisely these two things have been the subject of debate since the days of the Reformation, the

question whether the Lutheran teachings throughout are Scriptural and whether acceptance of a creed involves separation from those who do not accept it. In our reply we at once admit that there is nothing new in what was stated above, furthermore, that indeed the two points mentioned have been the subject of unceasing controversy these many years. It is because of our realization that they are still a battle-ground and at present are again hotly contested that attention is here focused on them.

To show that the teachings of Lutheranism are the unadulterated Scripture doctrine would require a discussion of all these teachings, such as is contained in the compends written by Lutheran dogmaticians. In these works is furnished the demonstration that what the Lutheran confessional writings in their doctrinal declarations set forth is not the wisdom of man but the revelation of God Himself. For more than four hundred years these teachings have been before the world, and through their very existence and their being taught and spread they have flung the challenge to all opponents to show that they are not Scriptural. Innumerable attempts have been made to prove them not in harmony with God's Word, but all these attempts have failed. The antagonism to them usually gave up the endeavor to convict them of being in conflict with the Bible and degenerated into the position that the Bible itself is not an absolute authority and that hence full agreement with it is not a sufficient guarantee of the correctness and truth of a certain doctrine. In these brief paragraphs it is obviously impossible to undertake an examination of the various doctrines the Lutheran Church stands for. We here have to content ourselves with repeating that no deviation from God's Word has been proved against the teachings of the Lutheran Confessions. Until the critics have brought evidence that our confessional writings contain doctrinal errors, we shall say with Luther: "The whole world wonders and must confess that we have the Gospel just as purely as the apostles had it and that it has altogether attained to its original purity, far beyond what it was in the days of Jerome and Augustine." (X:471.) To the charge that this sounds boastful we make the rejoinder: "Show that we are wrong, and we shall be the first ones to cast our Confessions into the fire"; and we add, appropriating the words of Luther: "Here we stand; we cannot do otherwise. God help us. Amen."

The question is unavoidable whether we consider the doctrine of verbal inspiration, which has again become a topic of controversy, as belonging to the teachings contained in the Lutheran Confessions. We state that such is our conviction. A doctrine, it is true, does not need the confirmation of the Confessions to receive standing in the Lutheran Church. If it is contained in

the Scriptures, it is welcomed, whether the Confessions set it forth or not. There are undoubtedly some teachings of the Scriptures on which the confessional writings are silent, because at the time when the Confessions were written these teachings were not attacked or extensively discussed. Thus the teaching pertaining to the so-called sin against the Holy Ghost is not dwelt on, or treated at great length, in the Confessions, and still no loyal Lutheran will say that this doctrine, because it is not listed in the Confessions, must not be regarded as Bible teaching and binding for us. The case is different respecting the teaching of verbal inspiration. Although it was not a controversial article of faith at the time when the Confessions were composed and hence no special exposition of it is presented, there are enough allusions in the Confessions indicating that the Lutheran fathers held this teaching. Let these words be considered, written by the authors of the Formula of Concord: "Now, although the aforesaid writings afford the Christian reader, who delights in, and has a love for, the divine truth, clear and correct information concerning each and every controverted article of our Christian religion, as to *what he should regard and receive as right and true according to God's Word of the prophetic and apostolic Scriptures* and what he should reject and shun and avoid as false and wrong; yet in order that the truth may be preserved, . . . we have clearly . . . declared ourselves." (*Trigl.*, p. 857.) It must be conceded, of course, that these words do not set forth the teaching of verbal inspiration, but the implied attribution of absolute authority to "God's Word of the prophetic and apostolic Scriptures" is a sufficient indication that the Scriptures are here considered as divine in everything they say. Several other statements of the confessional writings of our Church which are of like tenor and probably even more explicit should be set down here. "First, then, we receive and embrace with our whole heart the prophetic and apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." (Formula of Concord; *Trigl.*, p. 851.) "Do they [the adversaries] think that the same [the teaching of justification] is repeated so often [in the Scriptures] for no purpose? Do they think that these words fell inconsiderately from the Holy Ghost?" (Apology; *Trigl.*, p. 153.) In our view these words show sufficiently that the fathers of the Lutheran Church in our confessional writings express adherence to the doctrine of verbal inspiration. Perhaps even more impressive than such occasional statements about the Scriptures is the method in which the authors of these documents use the inspired writings. Their manner of Scripture quotation, their

constant appeal to the decisions found in the writings of the apostles and prophets, their unquestioning submission whenever the Scriptures have spoken, the utter lack of a hint on their part that certain sections or statements in the Scriptures need not be considered divine and binding, make it very evident that they believed in plenary inspiration and wished to have everybody reading the Confessions understand them as holding this position. In contending for verbal inspiration, we are certain we are upholding not merely the view of Johann Gerhard and Abraham Calov but the position which the Confessions themselves take with respect to the Scriptures. That a strong group in the U. L. C. A. denies this doctrine is well known. We charge this group not only with unscriptural teaching but with disloyalty toward the Confessions. May God grant those worthy men in this large church-body who are defending the inerrancy of the Scriptures strength, wisdom, and success!

We must, however, hasten to comment on the second so-called assumption of ours mentioned above, the principle that confessional loyalty implies separation from those opposing the Confessions. Some of the arguments of those who favor a unionistic course, such as the contention that a larger merger of church-bodies is necessary in order that Christians may impress the world with numbers or that, after all, not creeds but deeds are that which counts in religion, we brush aside as unworthy of consideration in our present discussion. The critics whom we have in mind would not reason in this manner. Our concern is with those earnest people, many of them Lutherans, who wish to be loyal to everything that God has said, who furthermore accept the Scriptures as the inerrant Word of God, but who do not see that this attitude of theirs compels them to separate from those who do not manifest such loyalty. Among the arguments advanced by these critics the following loom prominent: that the strict antiunionistic course sponsored by the Synodical Conference rests on a misunderstanding of Scripture-passages; that the law of love and forbearance, often expressed in the Word of God, makes it clear that an unbending confessionalism is not in keeping with the divine will; and that this sort of confessionalism is one of the factors hindering the progress of the Church. Obviously a foreword should not take on the proportions of a dissertation, and hence our examination of the arguments just mentioned must be brief. But it is necessary that we at least state our convictions with respect to them.

When the frequent charge that we in this matter misunderstand the Scriptures is elaborated, it is usually our appeal to Rom. 16:17; Titus 3:10; 2 John 10 f.; and 1 Tim. 6:3-5 which is attacked.

These passages, so it is asserted, do not speak of errorists who can still be regarded as Christians, but of people that have abandoned the Christian faith, if they ever did believe; and hence these words do not bear on the question whether Christians of churches opposing each other can practice fellowship. In reply we say that it is a pity when a matter which is simple is made complicated. The passages under discussion speak of people that are division-makers, of persons not "bringing" or proclaiming the apostolic doctrine, "teaching otherwise and not consenting to wholesome words, even the words of our Lord Jesus Christ." The injunction, expressed or implied,¹⁾ is that people of this kind must be avoided, which certainly means that we must not have religious fellowship with them.

It will be noted that unapostolic teaching and the causing of divisions are the factors mentioned as so grave and perilous as to necessitate separation from those promoting them. Nothing is said about an examination into the spiritual condition of these persons and a conciliatory procedure toward them if it becomes evident that they have not yet lapsed into total unbelief. Whether they are still Christians or not is irrelevant. The apostle, it is true, speaks of their spiritual state in terms of severe reproach. But it is not their spiritual state which makes them a great menace, but their activity, their making of divisions, their disrupting the Church through false doctrine or something else that is sinful, for instance, the nursing of an iniquitous ambition. If a teacher is guilty of spreading unapostolic teaching and thereby disrupting the Church, if he is in some other sinful way destroying the peace and unity in one or more congregations, then he must be avoided. The Church cannot permit anybody to divide its members into warring camps, be he a believer in Christ or not.²⁾ But even if some of us,

1) In 1 Tim. 5:6 the words "from such withdraw thyself" are not found in the best manuscripts. The meaning, however, is not materially altered when the words are omitted.

2) With respect to Rom. 16:17 and Titus 3:10 a special observation may be subjoined. Whatever else these passages may say, they certainly speak of teachers or leaders who sinfully destroy harmonious relations in the Church. A *hairetikos* is simply a person who introduces a *hairesis*, a division. There is no evidence that *hairesis* in the New Testament means anything else than party, division, schism. Usually divisions are caused by divergent teaching. That now and then grievous conflicts leading to the formation of new church-bodies have been produced in the Church through the ambitions of members who rather saw the Church become disunited and broken up into factions than permit their design to be frustrated, is well known. In the above we have not said anything about the expressions "offenses" and "contrary to the doctrine which ye have learned." For our present purpose the emphasis on what the apostle says on division-making will suffice.

influenced by the interpretation of renowned theologians, should conclude that they cannot conscientiously quote one or the other of the passages under discussion as condemning unionistic relations with erring people that must be still regarded as Christians, there are enough passages remaining which prescribe separation from those that are guilty of unapostolic teaching.

We have to add that the passages pointed to by no means exhaust our Scripture-proof for a strong antiunionistic stand. They do not represent one half of it, we venture to say. There are various sayings of Jesus and the apostles which warn us against receiving or fondling false doctrine. Jesus tells His disciples to beware of the leaven of the Pharisees and Sadducees, Matt. 16:6, by which term, as the evangelist explains, the doctrine of these sects was signified. Paul most impressively raises the danger-signal, saying, "A little leaven leaveneth the whole lump," Gal. 5:9. Let all unionists ponder this text! It is not a forced interpretation when we say this utterance of the apostle implies that we must beware of false teaching and of false teachers. To us it is patent that the person who thinks religious fellowship with people spreading false doctrine is a matter of indifference certainly has not comprehended the meaning of this pithy saying of St. Paul.

To specific texts dealing directly with the evil we are speaking of must be added the general principles of honesty, candor, uprightness, principles which are often placed before us in the Scriptures and universally acknowledged to be right, but which are violated in unionistic practices. An adherence to these standards of probity and complete truthfulness is insisted on by public opinion in secular matters. The advocate of government ownership of public utilities is expected to have the courage of his convictions even when the sentiment of the community where he has taken up his residence is opposed to his views. The person who changes his politics in keeping with the prevailing opinions in the States where he travels, who is a Republican in Vermont and a Democrat in Alabama, is treated with contempt. Even in some religious questions, if they are of a practical nature, consistency and truthfulness are universally considered indispensable. The speaker who today in a religious meeting poses as an ardent leader in the prohibition movement and tomorrow compliments the representatives of breweries and distilleries on "the splendid service they are rendering humanity" will soon become a social outcast. In this way the conscience of mankind approves all such sayings in the inspired Scriptures as "He that speaketh truth showeth forth righteousness, but a false witness, deceit," Prov. 12:17. If people fully applied this principle in religious matters, they would see that

a believer in the deity of Christ cannot practice fellowship with a teacher who denies that deity, or that those who rejoice in the doctrine of the Real Presence cannot consistently share in the religious activities of those who treat that doctrine as a silly superstition. They would see that a person cannot be for a doctrine and against it at the same time, that he cannot avow loyalty toward Lutheranism and simultaneously give his support to Calvinism.

Besides, let no one studying the subject overlook the class of Bible-texts in which the Lord teaches us to be and remain faithful to everything that His Word contains. Let him ponder whether the well-known words of Jesus "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free," John 8:31, 32, and, "Teaching them to observe all things whatsoever I have commanded you," Matt. 28:20, and the equally well-known words of St. Paul, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3:16, do not imply that we avoid having religious fellowship with those who fail to accept everything the Scriptures teach? Can we be loyal to Jesus and at the same time approve of disloyalty toward Him? How can we, if we believe that Jesus and the apostles meant what they said, regard with complacency or indifference the rejection of any part of the divine Word?

As for the second charge, that in our antiunionistic course we disregard the command insisting on love and forbearance, we, of course, admit at once that the Scriptures frequently teach these virtues and that no action of ours must violate them. We state that, if it could be proved that in our course we lacked love and forbearance, this would be evidence that we are traveling a wrong path. It may be that one or the other of us now and then in his zeal for the truth forgets what love and forbearance demand of us. Certainly we are as fallible as any other Christian. But till evidence is furnished us to the contrary, we refuse to believe that our course necessarily involves a flouting of these important principles.

Love does not dictate indifference toward error; on the contrary, it demands that errors and imperfections be pointed out. The attitude which condones deviations from the truth and wrongdoing is not an evidence of love but of pseudolove. Whoever loves his neighbor wishes to see him lay aside the errors which are still afflicting him; and there is no more effective way of protesting against them than that of withholding the hand of fellowship. With respect to forbearance we know how strongly St. Paul insists on this virtue toward those that are weak and how remarkably he practiced it himself in his contact with the stumbling, halting

congregations of his day. Above everything else we hope that we shall never forget the divine example of our Lord Jesus Christ Himself, of whom it is written that He does not break a bruised reed and quench a smoking flax, Matt. 12:20. But there is a vast difference between gentle forbearance toward those that are weak and the indifference which marks the policy of the advocate of unionism. To be sure, the line separating the sphere of Christian forbearance from that of sinful indifference is hard to draw, and in concrete situations opinions may differ widely on the question where the former ends and the latter begins. But all who love the truth will join us in saying that just as certainly as forbearance must be manifested, indifference must be shunned and avoided. Let us beware of permitting the evil of iniquitous laxity to enter our ranks as it approaches us disguised in the garb of Christian patience and charity.

There remains the third argument of our critics, which states that our course causes harm and hinders the Church's progress. Again we say, If the charge were true, our course would have to be condemned. Whatever hinders the spreading of the kingdom of God cannot be right and God-pleasing. If our strict confessionalism is ruinous to the cause of the truth and leads people into skepticism and unbelief, to darkness rather than to light, it must be abandoned. But as we look upon the history of the Church, we find that the very opposite is true. The strict adherence to the doctrines of the Holy Scriptures as confessed by the Church on the part of Luther was not a hindrance but a great blessing to the world. Humanly speaking, if he had wavered and adopted the course, let us say, of Erasmus, Thomas More, and other Humanists, who wished to see a merely moderate reformation introduced, the world would long ago have sunk into the mire of radical doubt and unbelief, unless, of course, God in His mercy would have sent some other rescuer leading the Church back to its original purity in doctrine. What would have become of the Lutheran Church in America if in the last century there had not come forward staunch, uncompromising defenders of the teachings of the Lutheran Confessions? The virus of doctrinal laxity that had begun to enter the body would have spread, and the Lutheran Church would have all but disappeared from the religious arena. In saying this, we are not sponsoring the attitude of persecuting intolerance, which many people think is the only alternative if one does not espouse the cause of unionism and indifference. There is a *via media*, a golden mean, between persecuting zeal and doctrinal indifference. Wherever the Lutheran Church has remained true to its standards, it has followed this course. One of its glories is that it has never sponsored the persecution of heretics. On the other hand, it must

be said that this Church, which has always frowned on any attempt to practice religious coercion, has been known for its insistence on orthodoxy, on confessional loyalty. We do not see that this particular attitude of the Lutheran Church has meant disaster to the world, but it has rather helped to preserve that amount of Gospel-preaching which is still going on on our globe.

That strict confessionalism will never become popular we admit at once. If anybody thinks that the Church, in order to succeed, must have a message which will meet with universal acclaim, then the preaching which is based on strict confessionalism is not what he is looking for. But to spread a message which all will accept is not identical with promoting the true progress of the Church. What the world needs is the preaching of the Word of God, especially of the blessed Gospel of Jesus Christ. This message will always be a savor of death unto death to some, while—God be thanked for it!—it will likewise be a savor of life unto life for many. Those people that think it is an infallible sign of genuine success when large numbers turn to a church and declare themselves ready to carry its banner are very much mistaken. While every one of us should strive to bring as many people to Christ as possible, true success cannot be estimated on the basis of the length of lists of new adherents. "The kingdom of God cometh not with observation," says the Savior. He did not come, so He asserts likewise, "to bring peace upon earth but the sword." The outward peace and success which millennialists dream of will never come to pass. If there should come a situation resembling it, it would not be one to be welcomed, because it would simply signify that the great majority of people have dropped into spiritual lethargy and drowsiness and are no longer concerned about the great truths of the Gospel.

We, then, refuse to plead guilty to the charges of some earnest Christians which we have looked at but rather urge our critics to reexamine the whole subject in the light of the Holy Scriptures. Our hope is that through renewed prayerful study they likewise will arrive at the conviction that what we must strive for is not the creation of so broad a platform that everybody can stand on it, but manifestation of that loyalty which places itself on the rock of the Holy Scriptures and, while trying earnestly to bring everybody else to stand on that same foundation, will not surrender one inch of it.

Lest we be misunderstood, we must, before concluding, say that nothing in what we have stated above should be construed as implying that we look upon the intersynodical conferences conducted now in our country and Canada as unionistic ventures. In our view they are the very opposite, a protest against unionism, a visible

demonstration that there are still some religious circles left which take doctrine seriously, which, instead of treating divisions in religious matters with indifference, are bent on removing these divisions in a God-pleasing way. It is our conviction that to quote Rom. 16:17 and similar passages against the holding of such conferences would involve a serious misconception of the import of these scriptures. Through such conferences of American Lutheran Church and Synodical Conference pastors, we trust, unity will by and by be reached likewise with respect to the proper application of the principles touching unionism as contained in the *Brief Statement* and the *Minneapolis Theses*, principles to which in neither church-body objection has been raised.

To close our discussion on an appropriate note as we think of the odium falling to the lot of opponents of unionism, we shall reprint a paragraph from Krauth's *Conservative Reformation* (p. 21), written with reference to struggles and heartaches which lie ahead for the Church if it is faithful to its trust: "Shall we despond, draw back, and give our names to the reproach of generations to come because the burden of the hour seems to us heavy? God, in His mercy, forbid! If all others are ready to yield to despondency and abandon the struggle, we, children of the Reformation, dare not. That struggle has taught two lessons, which must never be forgotten. One is, that the true and the good must be secured at any price. They are beyond all price. We dare not compute their cost. They are the soul of our being, and the whole world is as dust in the balance against them. No matter what is to be paid for them, we must not hesitate to lay down their redemption price. The other grand lesson is that their price is never paid in vain. What we give can never be lost, *unless we give too little*. If we give all, we shall have all. All shall come back. Our purses shall be in the mouths of our sacks. We shall have both the corn and the money. But if we are niggard, we lose all—lose what we meant to buy, lose what we have given. If we maintain the pure Word inflexibly at every cost over against the arrogance of Rome and of the weak pretentiousness of Rationalism, we shall conquer both through the Word; but to compromise on a single point is to lose all and to be lost." W. ARNDT

Lectures on Galatians

SEVENTH LECTURE

GLORYING IN THE CROSS

Gal. 6:13

(Concluded)

THREE CRUCIFIXIONS

I. The Crucifixion of Christ

Paul gloried in the Cross of Christ, in nothing but the Cross of Christ. By that he means the Gospel, by which we are saved, "Christ died for our sins." "We are justified by His blood." 1 Cor. 15:2, 3; Rom. 5:9.

As the sun radiates beams of light in all directions, so the Cross sheds light on all important things. It is a pillar of light flaming with unspeakable glory.

The Cross preaches God's love. There we see and feel His heart beating for us. The Cross in bright light shows God so loved the wicked world that He spared not His own Son, the Only-begotten, the Son of His love. So wondrous is this love that God Himself commends to us His love for us in that, while we were yet sinners, Christ died for the ungodly. God is Love.

The Cross preaches God's justice.

God is Love, yes, but mark you well, God is holy Love. His justice cannot brook sin. The cross in lurid light reveals the wrath of God against all ungodliness.

The rigidly righteous God must punish all unrighteousness. In the very beginning God said the sinner must die. And now we hear the crashing thunder and see the flashing lightning of Mount Sinai strike Christ on the cross on Mount Calvary.

The Cross in bright light shows the perfect harmony between God's boundless love and God's unbending justice. God is just and at the same time the Justifier of the ungodly. Seems impossible; how is it possible? By the cross Christ paid in full the fine of the sinner. Now God is just to forgive us our sins. God's justice is satisfied. 1 John 1:9; Rom. 3:21, 26. A glorious harmony in what seemed a clashing disharmony. The unsearchable wisdom of God!

Here is nothing of Shakespeare's "Mercy seasons justice" or Milton's "Temper justice with mercy." Christ gave Himself an offering and a sacrifice to God, and His blood saved us from the wrath of God, Eph. 5:2; Rom. 5:9. The full price being paid, now Mercy and truth are met together, Righteousness and peace have kissed each other, Ps. 85, 10.

The Cross proves in bright light the meritorious and victorious

death of Christ; by death He destroyed him that had the power of death, the devil.

The Cross preaches repentance. When we learn Christ died for our sins, we learn our sins caused His cross. When we learn the enormity of our sins, we learn to feel crushed by sorrow for our sins. With Luther we cry, "My sin! My great sin! My most great sin!"

The Cross preaches faith. When I hear God Himself commend to us His great love to us in that Christ died for the ungodly, I give up my distrust of God and now fully trust Him and trustfully take His pardon and take His hand of reconciliation.

The Cross preaches loving service. Christ bore His cross, and now I will take up my cross and join the army of cross-bearers, following the leading Cross-bearer.

The Cross preaches patience.

The Cross preaches hope.

The Cross preaches comfort.

For many years the missionaries preached about creation, the Fall, the Flood, and the hearts of the Greenlanders were as icy as Greenland's icy mountains. At last, one day, John Beck read them the story of the Cross of Christ. Then, with tears streaming down His face, Kayamak said, "Tell me once more, for I, too, would be saved." Since then Greenland is a fine Christian country.

David Brainerd, the apostle of our Indians, would make them sober by preaching the attributes of God, laying hold of the functions of conscience; but he did not make a single man sober. "Then I bethought me that I would go and preach Jesus Christ, and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober is to make them spiritual." Henceforth he gloried only in the Cross of Christ.

The *Gospel Ethnology* proves from the missionary work of the past one hundred and seventy years that the Cross of Christ is the one power able to pierce heathenism.

II. The Crucifixion of the World

By the Cross of Christ the world was crucified unto Paul. What does he mean by "the world"? Not the world of nature; God Himself was pleased with that. And Christ loved nature and made telling use of it in His preaching. Paul loved God's book of nature and saw in it the heavenly Father working for the good of all His children. Rom. 1:20; Acts 14:17.

The Greco-Roman world with its unspeakable vileness and debauchery, the Grove of Daphne at Antioch, of Venus at Paphos on Cyprus, of Diana at Ephesus, of Corinth, of Athens, the world

of Tiberius and Nero and Agrippina and Messalina and Caligula — that world was crucified to Paul. In fact, that world never had any attraction for the blameless Pharisee.

The world of bloody, butchering, world-conquering monsters like Alexander and Caesar and Augustus, Rome with her iron heel on an enslaved world — that world was crucified to Paul. In fact, that world never had any attraction for a peaceful student like Paul, and he exulted over its persecutions.

The world of pagan culture and sculpture and painting and song and music and architecture and theater and religious games and gladiatorial — that world was crucified to Paul, if it ever had any attraction for him.

The world of philosophy at the great universities of his home town, Tarsus, and at Athens was crucified to Paul. If it ever had any attraction for him, it was lost. He determined to know nothing save Jesus Crucified. God made foolish the wisdom of the world. The world through its wisdom knew not God. All the treasures of wisdom and knowledge are hidden in Christ. 1 Cor. 1:20-31; 2:6-9; 3:19; Col. 2:3.

The world of pharisaic self-righteousness, which is in the Law, was crucified to Paul. Time was when he boasted of being of the seed of Abraham; a Hebrew of the Hebrews; of the tribe of Benjamin; touching the righteousness of the Law, blameless; of his zeal for God, persecuting the Christians. That time was past. What things he boasted of, he flung away as dung. Yea, all the world was crucified to Paul in order that he might gain Christ. Now for him to live was Christ, and Christ lived in him. The world was judged and condemned by the Cross. The world passeth away and the lust thereof: but he that doeth the will of God abideth forever. Phil. 3:8, 9; John 12:31; 1 John 2:15-17. To Paul the world was condemned and contemned as an abomination and as a curse. Gal. 3:13; Eph. 2:1, 2; 1 Cor. 11:32.

III. The Crucifixion of Paul

Time was when Paul was a highly respected Pharisee, having sat at the feet of the great Rabbi Gamaliel; and he had before him a most honorable career. Time came when Paul was called by Christ Himself, and now he preached Christ Crucified. The world crucified Christ, and now the world would crucify the preacher of Christ Crucified. He was treated as the filth of the world, the offscouring of all things. Yes, "the disciple is not above his master." 1 Cor. 4:13; Luke 6:40.

Paul preached Christ Crucified at Syrian Damascus, and they would kill him; at Jerusalem, and they would kill him; at Pisidian Antioch, and they drove him out of the country; at Iconium, and

they would stone him; at Lystra, and they stoned him till they thought him dead; at Philippi, and they scourged and jailed him; at Thessalonica, and they would mob him; at Berea, and they persecuted him; at Athens, and they scorned him; at Corinth, and they blasphemed and dragged him into court as a criminal; at Ephesus, and the city was in an uproar against him; in Greece, and they plotted to kill him; at Jerusalem, and they would kill him. "I die daily." At last they took off his head at Rome. Acts 13:14, 16-23; Gal. 6:17; 1 Cor. 15:31; 2 Cor. 11:23-33; 2 Tim. 1:16, 17.

Crucified does not mean simply dead, but dead with shame and contempt. Paul despised the world, and the world despised Paul. They hated each other with a perfect hatred.

The world was crucified to Paul, and Paul was crucified to the world. He had cut the tablecloth between them; he had burned his ships behind him; there was a deep gulf fixed between them. He expressed the separation in the strongest words possible. Luther says: "I account the world damned, and, in turn, the world counts me damned; thus we condemn one another. I curse all its human righteousness, doctrine, and work as the very poison of the devil, and in turn the world curses also my doctrine and work, counts me a wretch."

Paul glories in the Cross of Christ, for neither circumcision nor uncircumcision counts for anything; the only thing that counts is a new creature—one reborn of God. Luther says: "A new creature does not mean a change of clothes or manner, but a renewal of the mind, which is brought about by the Holy Spirit. From that there follows a change of the outer life. For where the heart through the Gospel gets a new light, there it never fails that the outward senses also are changed. The ears no longer have pleasure in hearing human dreams and fools' news, but God's Word alone. The mouth no longer boasts of man's own work, righteousness, and monkery but of God's grace in Christ Jesus. This, then, is a change which consists not in words, but in work and in power."

And as many as shall walk according to this anti-Judaizing rule, peace and mercy be upon them, the real Israel of God.

Henceforth let no man trouble me: For I bear in my body the stigmata of Jesus—the scars to prove I belong to Him, my Master, my Captain, my God.

The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Estimates of Galatians

Did Paul write this most astonishing letter to people in the northern or in the southern part of the great Roman province of Galatia in Asia Minor? The keenest pens have used tons of ink

and tons of paper to answer the question, and the end is not yet. The present writer leans to the South Galatian theory, which makes this world-historic little letter the earliest book in the New Testament.

Marcion in Rome, about 140, held Galatians the greatest epistle of the greatest apostle, "the principal epistle against Judaism." Tertullian says: "The separation of Law and Gospel is the proper and principal work of Paul." He is the first in the chain of reformers, of whom the last and the greatest is Luther.

The greatest spiritual son of Paul says: "The Epistle to the Galatians is my epistle. I have betrothed myself to it. It is my Kate." Just by the way, what other tribute to a wife so truly beautiful?

Martin Bucer called Luther's commentary "a treasury full of the dogmas of pure theology."

Melanchthon says: "No one known to me of all the Greek and Latin writers has gotten nearer Paul's spirit," and he classically calls Luther's commentary the "clue of Theseus through the maze of Biblical science."

Prof. Albrecht Oepke of Leipzig, in his commentary of 1937, holds Luther, as it were, rediscovered Galatians. Luther lectured on it in 1516 and again in 1531. This monumental commentary had a wide and deep influence on the Church. It was Englished by men who refused "to be named, seeking neither their own Gain nor Glory, but thinking it their happiness, if by any Means they may relieve afflicted minds and do good to the Church of Christ, yielding all Glory unto God, to whom all Glory is due."

On April 28, 1575, Edwin, Bishop of London, commended it "to the Reader as a Treatise most comfortable to all afflicted Consciences exercised in the *School of Christ*. The Author felt what he spake and had Experience of what he wrote, and thereby able more lively to express both the Assaults and the salving, the Order of the Battle, and the Mean of the Victory. *Satan* is the Enemy; the Victory is by only **Faith in Christ**, as *John* recordeth. If Christ justify, who can condemn? saith *St. Paul*. This most necessary Doctrine the Author hath most substantially cleared in this Commentary."

The Introduction says in this book "as in a mirror or Glass, or rather as *St. Stephen* in the Heavens being opened thou maist see and behold the admirable Glory of the Lord, and all the Riches of Heaven, thy Salvation freely, and only by Faith in Christ; his Love and Grace toward thee so opened, thy Victory and Conquest in him so proved, the Wrath of God so pacified, His Law satisfied, the full Kingdom of Life set open; Death, Hell and Hell Gates, be they never so strong, with all the Power of Sin, Flesh and the

World vanquished; thy Conscience discharged, all Fears and Terrors removed, thy spiritual Man so refreshed, and set at Liberty, that either thy Heart must be heavier than Lead, or the Reading hereof will lift thee up above thyself, and give thee to know that of **Christ Jesus**, that thyself shalt say thou never knewest before, though before thou knewest him right well.

"Such Spiritual Comfort, such heavenly Doctrine, such Experience and Practice of Conscience herein is contained, such triumphing over Satan, and all his Power infernal, such Contempt of the Law compared with the Gospel, such an holy Pride and Exaltation of the Believing Man (whom he maketh a Person Divine, the Son of God, the Heir of the whole Earth, Conquerer of the World, of Sin, of Death, and the Devil) with such Phrases and Speeches of high Contemplation, of Christ, of Grace, of Justification and of Faith (which Faith, saith he, transfigureth a Man into Christ, and coupleth him more near unto Christ than the Husband is coupled to his Wife, and maketh a Man more than a Man) with such other Voices, full of spiritual Glory and Majesty, as the like hath not been used lightly of any Writer since the Apostle's time, neither durst he ever have used the same himself, had not great Experience and Exercise of Conscience by inward Conflicts and profound Agonies framed him thereunto, and ministered to him both this Knowledge of Spirit and Boldness of Speech. . . .

"What Man would ever have thought that *Paul* in the raging Heat of his persecuting Spirit, would have turned from a Persecutor to such a Professor; from such Infidelity to such a Faith? Insomuch that *Ananias* would scarce believe the Lord when he told him. Such is the Omnipotency of the Lord our God, ever working lightly by the contrary, especially when he hath any excellent thing to work to his own Glory.

"After like sort may we esteem also of *Martin Luther*. . . .

"Most true it is, that no greater Comfort to the Soul of Man can be found in any Book next to the holy Scripture than in this Commentary of *M. Luther*. . . .

"How many of them do we see, for all their auricular Confession, which puffeth them up in all Security, but at length they lie at the Point of Death, where Death on the one side, and God's Justice on the other side is before their Eyes, for the most Part either they despair, or else leaving all other Helps, they only stick to Faith, and the Blood of **JESUS CHRIST**, and in very deed many of them are glad to die **Lutherans**, however they hated **Luther** before. And what shall we say then of this Doctrine of **Luther**? If the Papists themselves be glad to die in it, why are they unwilling to live in it? . . .

"As we commend this good Work to thy godly Studies: So we commend both thee and thy Studies to the Grace of Christ Jesus the Son of God; heartily wishing, and craving of his Majesty, that thou maist take no less Profit and Consolation by reading hereof, than our Purpose was to do thee good in setting the same forth to thy Comfort and Edification, which the Lord grant. Amen. Amen."

The edition before us is a folio of 440 pages, London, Printed and Sold by John Lewis (Printer to the Religious Societies) in Bartholomew-Close, near West-Smithfield. 1741.

Luther's Commentary on Galatians had three English translations and many reprints. The Rev. Erasmus Middleton made one translation, and recently another, condensed, was made by Professor Theodore Graebner.

On November 11, 1883, at Exeter Hall, the Baptist Spurgeon preached his "Luther Sermon." He shows how the Pope had overlaid faith in the Gospel with outward observances, ceremonies, masses, indulgences, and what not. Like Paul, Luther had been enslaved by works of the Law. Like Paul, Luther found freedom in justification by faith in Christ alone, apart from the works of the Law. With Paul's Galatians Luther burst the prison-doors and set free the Church of Jesus Christ.

In *Grace Abounding* Bunyan "must let fall before all men, I do prefer this book of Martin Luther upon the Galatians (except the Holy Bible), before all the books that ever I have seen, as most fit for a wounded conscience." The Presbyterian James H. Brookes of St. Louis said the same to our Professor Bischoff. Charles Wesley found it "nobly full of faith."

Ernest F. Scott writes: "In the century succeeding Paul the Gospel was construed as a *nova lex* (new law) similar in its demand and character to the Law of Moses; and the whole system, against which Paul made his protest, was established again in the Catholic Church. Luther rediscovered the central Pauline idea; but in Protestantism also the religion of the letter, of submission to some outward yoke of bondage, has never ceased to maintain itself over against the religion of the Spirit. The Judaism, which was the ultimate of Paul's attack, had its ground in certain permanent tendencies of human nature; and for this reason, if for no other, the epistles are of lasting significance and value. A time will never be in which it will not be necessary to fight Paul's battle over again, and the Christian apologist must always go back to Paul for his truest guidance and inspiration." — *Apologetic of the N. T.*, p. 109.

Wieseler says: "Through the famous exposition of its doctrinal contents rendered by Luther has it become forever part and parcel of the Church of the Reformation."

Professor Findlay writes: "Buried for a thousand years under the weight of the Catholic legalism, the teaching of this epistle came to life again in the rise of Protestantism. Martin Luther put it to his lips as a trumpet to blow the *reveille* of the Reformation. His famous commentary summoned enslaved Christendom to recover 'the liberty wherewith Christ hath made us free.' Of all the great Reformer's writings this was the widest in its influence and the dearest to himself. For the spirit of Paul lived again in Luther as in no other since the Apostle's day. The Epistle to the Galatians is the charter of evangelical faith."

Sir William Ramsay writes: "It is not a carefully framed series of sentences and paragraphs, but an absolute unity, a single expression, a crystallization of Paul's mind at a moment of intense feeling; or, to change the metaphor, it is a volcanic flood poured forth in one moment and in one effort. . . . Freedom in one direction tends to produce freedom of mind in general."

Professor Moorehead of Xenia Theological Seminary writes: "What the Emancipation Act was to the slaves of our Southern States, what the Czar's edict was for the freedom of the serfs of Russia, the Epistle to the Galatians was to the primitive Church. It was the manifesto of the enfranchisement which Christ had won for all believers. It was by the study and the appropriation of the mighty truths of Galatians and Romans that Luther, the hero of the modern era, was enabled to strike off the fetters by which the Church of God had been so long bound."

Dr. Peter Bayne says of the Introduction: "Irony of this order is, so far as I know, unique in literature. . . . The defiant and leonine Luther, the Luther who, like the horse in Job, scents the battle from afar and the snorting of whose nostrils is terrible, always triumphs over the meek and lamblike Luther. How much prettier had it been otherwise! Yes, and where then had been the Reformation?"

Professor Godet: "This was the pebble from the brook with which, like another David, he [Luther] went forth to meet the papal giant and smite him in the forehead. . . . This epistle marks an epoch in the history of man; it is the ever precious document of his spiritual emancipation."

G. Campbell Morgan: "This was Luther's letter, the letter that found him and revealed the true meaning of Christianity and made him the flaming prophet of liberty, breaking the chains of cruel oppression from the captive people of God."

Schmiedel says: "Galatians will in all times be the charter of freedom not only from the Mosaic Law, but from every yoke that is imposed upon the religious life as an external condition of salvation."

Donald Fraser: "The truth as it is in Jesus, where not denied, is often badly adulterated. A religion is taught which derives all its strength from form and tradition; and the only thing that avails in Christ Jesus — viz., the new creation — is unthought of or referred to some sacramental ceremony. To combat these errors the Epistle to the Galatians is fresh and powerful as ever. It was a true instinct which led Martin Luther to give much of his time to the exposition of it in order to establish the doctrine of faith; and we want it still to smite self-righteousness and religious externalism root and branch and to teach that a man, in order to be justified, must believe in Christ, and, in order to be sanctified, must be crucified with Christ. The epistle is full of animation, argument, and reproof; but above all and best of all, it is full of grace. So it teaches a lesson for all time — that sinners are saved by grace and saints are preserved by grace. Just because it impresses these great truths, the Epistle to the Galatians can never fail to hold a place of honor in the lips of faithful preachers and in the grateful appreciation of all enlightened children of God."

Farrar judges: "In vehemence, effectiveness, and depth of conviction this epistle is only paralleled by Luther's *Babylonian Captivity*, in which he realized his saying that his battle with the Papacy required 'a tongue of which every word is a thunderbolt.'

"A thousand years of papal usurpation had been built, like a pyramid upon its apex, on the inch of argument seized by Romanism in the text 'Thou art Peter, and on this rock will I build My Church.' But in time, by reading the Epistle to the Galatians, a light burst upon the soul of Luther, and he nailed his theses to the cathedral door of Wittenberg and flung the papal bull into the flames. Every nail he used that day was a nail in the coffin of tyrannous priestcraft; every flame he kindled that day was a flame to consume the chaff of false inferences from false assumptions. What he burned was the right of designing tyrannies to build themselves upon isolated texts. It was the Epistle to the Galatians which thus became to Luther a weapon for the emancipation of mankind.

"What Luther did at Wittenberg and at Worms and at Wartburg and more than that St. Paul did when he wrote the Epistle to the Galatians. It was the manifesto of that spiritual reformation which was involved in the very idea of Christianity. More than any book which was ever written these few pages marked an epoch in history. It was, for the early days of Christianity, the Confession of Augsburg and the Protest of Spires in one. But it was these combined with intense personality and impassioned polemics.

"The words scrawled on those few sheets of papyrus were destined to wake echoes which have lived and shall live forever

and forever. . . . They were the Magna Carta of spiritual emancipation."

W. M. Macgregor, principal of Trinity College, Glasgow, in his *Christian Freedom*, calls Luther "a man of supreme genius. . . . In the great fight for the Gospel appointed for him Luther found in Galatians his most effective weapon. The central part of Galatians is Paul's assertion of the divine initiative in our salvation and of man's utter indebtedness. That is a notion which strong men have commonly welcomed and which the peevish self-assertiveness of weak men will always resent. They do not like to be told by Paul or Augustine or Luther that they must come to God with empty hands, that in their renovated life He must count for everything, and that all their virtuous busyness must be regarded as the consequence and not as the occasion of what He does."

G. L. Robinson writes: "Luther, by rediscovering and expounding the Epistle to the Galatians, gave back to the Church its lost palladium of spiritual freedom and independence. This letter has been very appropriately called 'The Epistle of Protestantism.'"

In Douglas's *Structure of Prophecy*: "The mind of Paul is rapid as the lightning and yet strikes, by its zigzag impetuosity, every projecting point that approaches its path and, still, undelayed by these deflections, attains instantly its goal."

Dr. Davidson: "A fiery energy pervades the epistle; an impetuous love marks it. Yet the matter is well arranged. The order is clear. Idea after idea and proof after proof are consecutively disposed. . . . The character of the Apostle is strikingly impressed on it. Strong emotion, manly earnestness, a tone emphatic and sharp, alternating by easy transitions with mild, affectionate sympathy, bespeak the energetic Paul."

The judicious Beza puts the letter above Plato, Demosthenes, Aristotle, and Galen.

Benjamin Kidd, in *Social Revolution*: "The doctrines of the Reformation deepened the character of the people, reacted on their habits of life, and gave a tone to their industry. Latin Christianity has always tended, as it still tends, to treat as of the first importance not the resulting change in the character of the individual, but rather his belief in the authority of the Church and of an order of men and in the supreme efficacy of sacramental ordinances which the Church has decreed itself alone competent to dispense. On the other hand, the central idea of the Reformation was the necessity of a spiritual change in the individual, the recognition, in virtue thereof, of the priesthood in his own person. As Professor Marshall (the economist) states, 'man was ushered straight into the presence of his Creator, with no human intermediary; life

became intense and full of awe, and now, for the first time, large numbers of rude and uncultured people yearned towards the mysteries of absolute spiritual freedom. The isolation of each person's religious responsibility from that of his fellows was a necessary condition of his higher spiritual progress.' But Dr. Marshall goes on to show in detail how this creation, through a personal experience, of free men furnished the community with a new race of energetic and serviceable citizens and thus set the world forward on the way even of material progress. For a healthy society the awakening of the individual is indispensable."

Dean Milman declares: "No Pelagian ever has worked or will work a religious revolution."

Sabatier finds "the moral crisis of conversion is the first and best initiation into the truths of Paulinism."

He tells of an eminent professor of history at the Sorbonne who first learned the meaning of Paul's theology from a Christian shoemaker at Lyons.

Six martyrs at Scilli in 180 had in their box "the books we use and, in addition, the letters of that holy man Paul." Harnack holds them not scholars but "certainly mere plebians."

Yes, the common man can read and understand. Read!

Oak Park, Ill.

WM. DALLMANN

Sermon Study on Rom. 8:24-28

First half of Eisenach Epistle Lesson for New Year's Day

The theme of the first part of Paul's Letter to the Romans is the very heart of the Christian religion, the doctrine of the justification of sinners by grace, for Christ's sake, through faith, chap. 1:18-5:21. Beginning with chap. 6, the apostle speaks of the necessary fruit of justification, sanctification of life, and admonishes his readers to unflagging zeal in striving for holiness. This sanctification requires a constant struggle of the spirit, the new man, which delights in the Law of God, against the flesh, in which dwelleth no good thing, chap. 7. In order to encourage his readers to fight this battle courageously and faithfully, Paul reminds them of the aid of the Holy Spirit, 8:1-17. In the closing verses of this section he calls attention to another factor that might discourage the Christian and tempt him to give up the fight, the many sufferings of this time. Over against this temptation Paul points forward and upward to the glory awaiting Christians, a glory both great and sure, a glory so great that all creation anxiously looks forward to it (vv. 19-22), so great that all Christians groan for it (v. 23), so great that even the Holy Spirit within them supports them with unutter-

able groanings (v. 24). At the same time this glory is sure and reliable, resting on God's counsel, determined upon before the world began, carried out in the fulness of time, consummated in eternity. The Eisenach Epistle-lesson for New Year's Day is taken from the concluding paragraph of the section describing the magnitude of this glory and the opening paragraph of the section setting forth its certainty.

"For we are saved by hope," v. 24. We are saved. The historic aorist designates a past fact, something that has actually happened. "Saved" includes the entire divine plan of salvation as conceived by God in eternity, as carried out by Him through the vicarious sacrifice of His Son, as finding its final consummation in life eternal. This salvation has been appropriated to Christians when by the regenerating grace of God they were made children of God through the means of grace. At that very moment they were given, and from that moment they were in possession of, the full salvation that Christ procured for them. "He that believeth on the Son hath everlasting life," John 3:36; 5:24; 6:47. Glorious fact: we are saved!

Yet it is not only, nor is it chiefly, this assured fact that Paul means to stress. The chief emphasis lies on the phrase "by hope," which is placed first in the original. "Hope" is not the objective hope, the thing hoped for, as it undoubtedly is in the next clause. "A word with the nuances of *ἐλπίς* in a mind with the speed of Paul's need not be treated so rigorously, especially as the resulting construction is in itself extremely dubious and yields at best an artificial sense." (*Exp. Greek Test.*) The dative is not to be translated "by hope." Paul never uses this expression; nor does the thought conferred by this translation suit the context as well as when we regard it as the modal dative, describing the manner in which we were saved. We were saved not in a manner which enabled us at once to see and enjoy the full consummation of our salvation, but in the manner, in the way, of hope. The modal dative is not infrequently used with the article, e. g., Acts 4:36; 11:23; 15:1; Gal. 1:22. In our passage the article designates hope as the definitely Christian hope. All those magnificent blessings which the apostle had enumerated in vv. 17-23, from "glorified" (v. 17) to "redemption of our body" (v. 23), all are assured facts, all are ours by virtue of our being saved, we own them as our blessed heritage; yet they all lie in the future, in the realm of hope and longing expectation. And they are objects of hope by divine plan and dispensation. It is God's will that we, while on earth, wait and sigh and long for our future salvation. For in this manner we were saved; our salvation, sure and certain, is a salvation in the mode or form of hope, a salvation of which we have only the first-fruits,

the foretaste, while we await in hope its perfect consummation on that Day.

This very mode of our salvation implies that we patiently await its full manifestation and not ask to see now what by its very nature cannot now be seen. That is the thought brought out by Paul in the next words.

"But hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it," vv. 24, 25. Hoping and seeing are contradictory opposites. As long as we hope, we do not and cannot see. As soon as we see, hope ceases, and fruition and enjoyment succeed hope. Yet hope, though it does not yet see its object, is not on that account an uncertainty, a wavering between assurance and doubt. That may be true of hope based on human premises or conclusions. The hope of which Paul speaks, the hope in which we are saved, is of a different nature, because it rests on a different foundation, the redemption of Christ, the unfailing grace, the infallible promise of the Lord, our God. If we hope, we Christians, we children of our heavenly Father, if we *hope* for that we see not, "through patience we are continually waiting."

ὑπομένειν means to remain, abide, under, ὑπό. The noun denotes remaining under trials and tribulations, sighing, longing for deliverance, but never once complaining, grumbling, muttering, or charging God with injustice or lack of love and consideration. It denotes that steadfastness of character, that constant loyalty, that endurance even in the evil day, which marked Christ's life on earth (Is. 50:5, 6, 7; 53:7), whose life is at once the well-spring and the pattern of the Christians' patience. Rom. 5:3; 15:4. Col. 1:11.

"In the pastoral epistles (1 Tim. 6:11; Titus 2:2), instead of the 'faith, hope, and charity' of earlier letters, Paul writes 'faith, charity, patience,' as if he had discovered by his experience that in this life 'hope' has mainly to be shown in the form of 'patience.'" (*Exp. Greek Test.*, II, p. 651.)

By means of such patience, on the way of such constancy, "we wait," ἀπεκδεχόμεθα. This word is rarely found outside of the New Testament, and there only eight times: once of God's waiting in the days of Noah (1 Pet. 3:20), seven times of the Christian's waiting for the future glory (Rom. 8:19, 23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28). It denotes assiduous, unwavering waiting, waiting it out, never tiring until we see what we hoped for, enjoy to the full what we have waited for. The apostle states it as a simple fact, self-understood, that we Christians actually wait it out. The present is the durative: we are continually waiting it out through patience. Using the descriptive indicative instead of the hortatory subjunctive makes Paul's admonition the more

forceful. The reader will tell himself, Why, I should not be a Christian if I should not patiently wait and hope.

"Likewise the Spirit also helpeth our infirmities," v. 26. "Likewise" is referred by some interpreters to what immediately precedes. As we patiently wait, so the Spirit patiently assists us and enables us to hope steadfastly. Others, and theirs seems to be the better interpretation, connect the groanings of the Spirit, whereby He comes to our aid (v. 26) with the groanings of the creatures (v. 22) and of the Christians (v. 23). The apostle had introduced this groaning of the creatures and the Christians in order to impress his readers with the magnitude of the future glory. It is a glory so great that the Christians anxiously look for it (vv. 19, 22), so great that it is the object of the Christian's sighing (v. 23), so great that even the Holy Spirit groans within us in His effort to help us patiently to wait for the consummation of our hope.

The word Paul uses for "help" is one that occurs only once more in the New Testament, Luke 10:40. In the Septuagint it occurs Ps. 89:21 ("established") and Ex. 18:22 ("bear the burden with thee"). The latter is the best and most literal translation. The word means to take hold of something together with another, face to face with him, ἀντί; cp. Robertson's Grammar, I, p. 573. Standing face to face with us, encouraging us by calling to our mind the words of our Savior (John 14:26), the Spirit lays hold of our weakness together with us. We are so weak and feeble against our own flesh and blood, which will not willingly submit to the "sufferings of this present time" (v. 18). "Why not enjoy now and here? Why wait for a glory no one has seen? Who knows whether we ever shall be recompensed for our anguish and woe?" It ought to be an easy matter for the Christian to silence his flesh and blood. Think what a Spirit dwells within thee, What a Father's smile is thine, What a Savior died to win thee. Child of heaven, shouldst thou repine? Yet how hard for our soul to take its full salvation. To rise o'er sin and fear and care, To find joy in every station, Something still to do or bear!

What a blessing to have in our daily struggle with life's vexations and vicissitudes so powerful a Helper as God the Holy Spirit dwelling in our hearts. And how great a glory that which seems to the Holy Spirit of sufficient importance to come Himself to our aid lest we fail to wait it out in patient hope. The apostle uses the present time, "helpeth," the durative present. While we are at times in danger of weakening, the Spirit is constantly taking hold of our weakness, constantly imbuing us with new strength from above.

Now the apostle singles out one particular item of the Christian's manifold activities, a very important one, neglected only too

frequently because of our weakness: prayer. Using this as an example, Paul shows both the extent of our weakness and the unstinted measure of the Spirit's cooperation.

"We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered," v. 26. The article τό "makes clearer the substantial idea of the indirect question and its relation to the principal clause." (Robertson's *Grammar*, p. 766.) Here the article modifies the entire clause. What we are to pray for according to what is needed, this (τό) we do not know. Paul does not mean to deny to the Christian all knowledge of what we ought to pray for. He says we do not know what to pray according to what is needed, καὶ ὃ δεῖ. The iterative present denotes what is needed in each individually occurring case. Paul includes himself. Even this hero of faith, who was in such close communion with his Lord and Master, is not ashamed to confess his own ignorance of the proper object of prayer in the ever-changing vicissitudes of life. We know that Paul had asked to be relieved of that thorn in the flesh, the removal of which he very likely regarded as an indispensable requisite for successful work. The Lord thought otherwise. Cp. 2 Cor. 12:7-9. Even Christ in His deep humiliation thought it possible that the cup might be taken from Him, and so He prayed, though expressing at the same time perfect willingness to drink that cup if it was not possible to fulfil His petition. What we may be asking for in any given trouble may seem to us bread (Luke 11:11), something very essential, needful, profitable, for our bodily welfare and for our soul's salvation. In the all-seeing eye of our Father the object of our prayer would be to us a stone, i. e., something detrimental to our temporal and eternal welfare, endangering our spiritual life, possibly subversive of our faith.

"But the Spirit itself maketh intercession for us with groanings which cannot be uttered." "Itself" is placed before "the Spirit" to emphasize that this very Spirit, who has been mentioned as coming to our aid, Himself, personally, helps us by making intercession. That is not the only manner in which He aids us, but a very needful one, since prayer is so essential a part of a Christian's life.

"Maketh intercession." Again the apostle uses a very significant word (the composite occurring only here), the etymological meaning of which will help us to understand the full significance of the Spirit's work. The word means to go to, to fall in with, to meet, some one for the purpose of conversation, consultation, or supplication; to entreat, to intercede. The ὑπέρ means over, so that the composite verb describes a person standing over one and supplicating for him with another. This is exactly what the Spirit

does as part of His carrying the Christian's burden. The child of God has fallen to the ground under the heavy load of the sufferings of this time. He does not understand God's ways, and still less can he clearly see just what is the one thing needful for him in this precise crisis, at this very moment. His flesh shrieks loudly for relief, removal of the burden, rest from worry. His spirit, his new nature, seeks to point out to him the marvelous hope before him. But that is unseen, far away, and the suffering so overwhelming! Behold, at such times there is One standing over the Christian as he lies prone, ready to perish. Though He dwells within our hearts, He pleads *over* us, in our behalf, in our stead; supplementing, purifying, strengthening, our prayers by His own. The present is iterative, durative. He intercedes for us as often as there is need for such intercession; and is there any time when a Christian does not need such help of "Himself the Spirit"?

It is impossible to define exactly the manner in which the Spirit sighs. Some expositors say that a Christian may at least at times distinguish the sighs of the Spirit from his own. Others hold that the Spirit uses only the human organs for His sighing. Both interpretations seem to go beyond what the text actually states. The apostle very definitely states that the Spirit sighs; he calls these sighs unutterable, "that baffle words" (*Exp. Greek Test.*, II, p. 651); unutterable, of course, not for the Spirit but for the Christian within whose heart the Spirit sighs. The apostle does not say that a Christian is aware of these groanings. That seems not to be the purpose of the Spirit's sighing. What the apostle says is that the Spirit intercedes for us with unutterable sighs; they are *intercessory* prayers. And as little as we hear the intercessory pleas of Christ, so little need we hear or become aware of the sighs of the Holy Ghost. We know that He intercedes and sighs for us, and this suffices. In this fact we take comfort; this fact we believe whether we hear, are aware of, the sighs or not.

While we may not be aware of the groanings that continually are going on in our heart and unceasingly rise up to the throne of grace, "He that searcheth the hearts knoweth what is the mind of the Spirit," v. 27. The One searching the hearts is God, the present participle describing such searching as one of the characteristic marks of God. Cp. Ps. 139:1, 23; Jer. 17:9, 10; 1 Chron. 28:9. The Searcher of our hearts hears our slightest sigh, and He hears also the groanings of the Spirit. He knows the mind of the Spirit, what the Spirit has in mind, His inmost thoughts and purposes. As the Spirit searches the deep things of God (1 Cor. 2:10), so God searches and knows, perceives, understands, the mind of the Spirit, His purpose in sighing. Even though these sighings of the Spirit arising from the Christian's heart are intermingled with

many an imperfect and sinful lament of the Christian himself, audibly expressed or kept hidden in the secret of the heart, the Searcher of the hearts knows how to distinguish between the imperfect sighs of His children and the pure and holy groanings of the Spirit dwelling in their heart. And He knows the mind of the Spirit, because, or rather that, He makes intercession. The *ὅτι* is not to be translated "because," since what follows states no reason why God knows the mind of the Spirit, which He knows by virtue of His omniscience. The sentence explains what is in the mind of the Spirit. Three items are specified: one — and that is to be emphasized — that the Spirit purposes to intercede; the other, that He intercedes "according to God"; the third that He has in mind to intercede for saints.

On intercession compare the notes above, v. 26. This intercession is "according to God," in a manner that is suitable to, in keeping with, God, since the Spirit is God. While man does not know what to pray for according to what is needful (v. 26), the Holy Spirit, who searches the deep things of God (1 Cor. 2:10), who together with the Father and Son has planned and mapped out the course of every Christian's life, who Himself so governs all things that they must work together for our good, this Spirit knows what the Christian ought to pray for. Therefore He shapes His prayer not in accordance with the Christian's wish and desire, with the Christian's feeble and oftentimes erroneous conception of what is good for himself, but His prayer is always in keeping with God and His plan and purpose. For this very reason His groanings are in a peculiar sense a "falling in" with God, a going forth to meet God in godlike supplication. In this respect His prayer resembles that of Christ, who also as God meets God and makes the eternal glory of His Christians the object of His prayer, John 17:9, 20, 22-24.

The Spirit "maketh intercession for saints." In spite of all their weaknesses Christians are saints. They do not belong to the class described by Paul in Rom. 8:9b. To them rather apply vv. 9a, 14-17. They are saints, recognized and acknowledged as such by the Spirit, who has sanctified them through faith, sprinkled their hearts with the blood of Jesus, guides them daily in holiness of life, and preserves them in faith unto the end. Weak, feeble, mortal men, yet saints. Mocked and ridiculed by the world, yet a holy people. Harassed by fightings without and torn by fears within, yet sanctified by the Triune God Himself. What an honor! Ought a Christian ever to despair, knowing that the Holy Spirit regards him as a saint and makes this very knowledge a motive for His intercession?

For these saints the Spirit intercedes. Again the apostle uses the word *ὑπέρ*, over. Standing over saints, the Spirit covers their

feebleness with His strength. Their sighs and lamentations, which are so often mingled with, and contaminated by, the improper mutterings of the flesh, often resemble the doubting cries of children who have lost the way, are groping in the darkness, crying out in their anguish, falling down discouraged, almost despairing. Over them He meets with God in the manner of God, covering the imperfection of their prayer with His perfection, their misunderstanding and lack of knowledge with His divine insight into God's plan. For it is His purpose to present the sighs of God's children to God as a perfect prayer.

He that searches the heart of man knows this mind of the Spirit and cannot refuse a prayer coming from the heart of the Christian as a prayer in which the Spirit of God joins with the child of God in intimate communion, so that the two become one prayer. What a powerful Intercessor we have! Ought we ever to fear or doubt the outcome of our battle with our enemies? Ought we ever to waver in our conviction that all things must work together for our good? Ought not our entire life be a never-ceasing paean of victory, an uninterrupted hymn of praise to God for having given us so powerful an ally to help us bear the burden of the sufferings of this time?

"And we know that all things work together for good to them that love God," v. 28. "And," *δέ*, adds another factor, and one of immense importance. In order to enable his readers to bear their burdens patiently, the apostle now goes to the root of the matter. The life of every Christian is ruled and guided and shaped by an eternal counsel of God, linking the brief span of seventy or eighty years allotted to the child of God on earth with two eternities, humanly speaking, the eternity before the world began and the eternity after the end of the world, both being, of course, one unbroken eternity in the sight of God, to whom a thousand years are as a watch in the night, Ps. 90:4. We shall meet in vv. 28-32 with some of the boldest statements ever uttered by the mouth of man, with some of the deepest mysteries that ever engaged the human mind.

"We know," we are divinely sure, "that to those that love God. . . ." Paul very emphatically places this at the head of the sentence. "God" is not that indefinite, vague god of man's own making; "God" is the one true God of the Bible, the Triune God. "Love," *ἀγαπᾶν*. The verb designates that nobler love of choice which remains loyal to God even though He chastises His child ever so severely. The present participle denotes this love as one enduring, lasting. Paul knows well that there is such a thing as apostasy. Yet he is here thinking of such only as are loyal lovers of their Lord to the end. If one loves God, he may apply to

himself what the apostle says. If one loves not God, has never loved Him or has ceased to love Him, he cannot and dare not look for himself among those of whom the apostle here speaks. They that love God are Christians; cp. 1 Cor. 2:9; 3:8; Eph. 6:24; Jas. 1:12.

To them that love God "all things work together for good." What a remarkably bold statement! "All things"; the article is omitted. There is no limitation of this term. All things, good or evil, times of peace or of war, riches or poverty, the wicked plans of godless enemies and the solicitous care and ardent prayers of parents and friends, happy or unhappy wedded life, the victories or the defeats of a Christian, his righteousness and his sin — all things work together, constantly, at all times, some consciously and purposefully, some without men's knowledge and even against their will, yet work together they do, "for good." The absence of the article stresses the qualitative idea. The good for which all things work together is actually, really, good in the full sense of the term. Paul names no specific good, nor has he any particular good in mind. We do not always know just what that good is for which the vicissitudes, the ever-changing happenings of our life, work together. We often see only harm and loss and evil. But here God assures us through His apostle, All must work together for some good in connection with the final attainment of that splendid hope that we are waiting for. What a marvelous outlook on life! An outlook that makes the humblest life worth living and enriches immeasurably the happiest life. Ought a Christian ever to complain?

What gives the apostle the courage and the authority to make this bold statement? His assurance is based on the eternal counsel and will of God. All things must work together for good "to them who are the called according to His purpose." This is an exact translation of the original τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν, the present participle characterizing them as being the called ones now, still. They that are loving God are here identified as called ones. As long as they love God, so long can they be sure that they belong into the class of the called. The term "called," κλητοί, is the verbal adjective of καλέω, which means to invite, to ask one to come. So it is used, e. g., Matt. 22:3, 48 (aorist infinitive and imperative and perfect participle), v. 14 (verbal adjective). In these passages it is used of men who were invited but did not accept the invitation, although it was a sincere one, given for the purpose of having them come and enjoy the marriage dinner. Paul, however, never uses these forms in the general sense, but invariably in connection with such as have been called not only sincerely and efficaciously but effectively, in whom the purpose of God's efficacious call has been

accomplished. In this sense the readers had already been addressed as "the called of Jesus Christ," "called to be the saints," chap. 1:6, 7. Cp. 1 Cor. 1:24; Rev. 17:14. They are the called, however, not because of any merit or worthiness in them. The call extended to them was not according to our works but according to His purpose and grace which was given us in Christ Jesus before the world began, 2 Tim. 1:9. In the latter passage the apostle used in connection with grace the same expression found without the *ἰδίαν* in our text, κατ' ἰδίαν πρόθεσιν. The effective call of God, as it was a gracious one, was not and is not in any case a haphazard, accidental call; it is always a call that stands in relation to a purpose, that owes its issuance to a determination on the part of God. God has "set before" Himself, proposed, purposed, to call those whom He actually did call. Hence the fact that they are effectively called, the fact that they have by the grace of God accepted the call, that they are now Christians, loving God, is not the reason why God purposed to call them, but the direct result of God's purpose or proposal. God purposed to call them; therefore they are called, and therefore they can exclaim, We know that all things work together for good to them that love God. Why? Why, they are the called according to a purpose. And if God, the unchanging God, has already in eternity purposed to call them, if God in His gracious will has thought of them and determined to make them His children in due time, then this God will not permit anything to come between us and our future salvation, not permit any creature to rob us of the consummation of our hope. This thought is carried out in irrefutable, divine logic in the next paragraph.

A very suitable text for New Year's Day indeed. We do not know what will happen in the 365 days of 1941. One thing we do know: *All Things Work Together for Good*. For 1. we are called unto a blessed hope, vv. 28, 24, 25; 2. the Holy Spirit helps our infirmities, vv. 26, 27. — *The Eternal God Is Our Refuge*. He has called us before the world began, v. 28b; He loves us with an everlasting love; vv. 24b, 26, 27; He has regenerated us to a lively hope, vv. 24, 25. — As we enter the new year, Jesus is with us. Also in the new year He sends His Holy Spirit as our Comforter and Aid. Theme: *The Spirit Helps Our Infirmary*. By pointing to our great and sure hope; by interceding for us; by reminding us of our call according to God's will. — *Comfort in Anxious Times*. We are saved in hope (therefore let us wait); we are aided by the Spirit (therefore be not discouraged); all things work together for our good (therefore be of good cheer).

TH. LAETSCH

The Bible — Is It the Word of God, or Does It Merely Contain the Word of God?

Whether the Bible is the Word of God or whether it merely *contains* the Word of God has been a matter of controversy ever since higher criticism applied its dissecting-knife to the Sacred Record. While not bold enough to discard the entire Book as a human fabrication, men held that beside some divine truths the Bible contained quite a number of human interpolations and opinions, yea, even myths, fables, errors, and contradictions. Also in our day there are those who will not regard the whole Bible as the authoritative and inerrant Word of God, whose every statement they must accept as correct and true, but maintain that it contains antiquated ideas, which were indeed regarded as true in their time but which will not stand up in the light of the superior knowledge that is ours today, and that archeological research has proved many historic references of the Bible to be wrong. Therefore, so they say, it is for us to determine what in the Bible is the Word of God and what is not.

If this contention is correct, then our faith is in the last analysis based on the opinion of those men who sit in judgment on the Bible. What they decide upon to be the Word of God in the Bible we must accept as divine truths, but what they reject as human additions we may reject likewise. But as there is no absolute agreement among these critics as to what is and what is not the Word of God in the Bible, the foundation of our faith becomes even less secure. The Bible, heretofore a sure and firm rock, on which one could take his stand in the ever-changing opinions and philosophies of men, becomes a drifting sand dune, where the human heart finds no place to rest in the assurance of knowing the truth. For if one part of the Bible is not the Word of God, why should one believe that any other part of the same Book is the Word of God? If the record of the creation is a myth, why should one believe that the Gospel of our redemption is divine truth? If these men, many of whom are called and paid by their congregations to preach to them the Word of God, would realize the havoc they work in the hearts of their hearers, how they are leading them to doubt first one part of the Bible and then another, until finally the entire book becomes doubtful to them, they would perhaps reconsider their course or, if they are honest, resign from their positions.

However, there are those who are still old-fashioned enough to believe, teach, and confess that the Bible in its entirety is the Word of God. They do so on the basis of the Scriptures' testimony concerning themselves. And this is perfectly proper. For one can-

not prove the essence of a thing but by the thing itself; one cannot prove what the sun really is by the dying glow of a match. There is absolutely no other source material from which we can learn what the Bible is than the Bible itself, and it is sheer folly to look for information anywhere else.

Certainly, we must avail ourselves of every possible help to determine the sense of the original text; but having done so, we must not submit our findings to the adjudication of human reason or science. *Scriptura locuta, res finita*. Man may possibly err in his interpretation of a Scripture-text, but the Scriptures never err. Because God speaks to us in the Scriptures, they are not only the absolute authority and inerrant guide in all matters of faith and life, but they are true also in those references that pertain to history and nature. As distinguished from all other books in the world, this Book speaks the truth on its every page, and he that continues therein shall indeed know the truth.

Thus it is that in the whirl of doubtful, shifting, and changing opinions of men we have in the Bible that "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," 2 Pet. 1:19. Whoever has observed the kaleidoscopic change in human knowledge will appreciate the fact that in the Bible he has "the Word of the Lord that endureth forever," 1 Pet. 1:25, for here he has something stable, something firm, a sure foundation for his faith, an inerrant guide through life, and an unfailing assurance of a glorious hope.

It is, therefore, no small matter whether we say that the Bible contains the Word of God, or whether we say that the Bible is the Word of God. This is not merely an academic question to be discussed among theologians, but it is of practical importance and of eternal consequence to every Christian.

Nevertheless, the two propositions, The Bible *contains* the Word of God, and, The Bible *is* the Word of God, may both be accepted as correct if we define what we mean by "Word of God" and properly differentiate between revelation and inspiration.

The Bible contains the Word of God inasmuch as it contains the revelation of God. To reveal means to exhibit or to make known what was previously concealed, especially by supernatural means or agency. Not everything the holy men of God wrote in the Bible was revealed to them by God. What Moses wrote of the exodus of the children of Israel and of their wanderings in the wilderness, what we read in Joshua of the conquest of the Promised Land, the historic events recorded in Judges, Kings, Chronicles, and in parts of the Prophets, were not the subject of a divine revelation. God did not have to disclose these things to the holy writers, for they knew them from personal observation and experience or

learned of them from others. Likewise the content of many of the psalms was not, in the strict sense, revealed unto the writers, as though they had known nothing of it before. For many of them are the personal prayers and meditations of the psalmists expressed in words. Also the historic facts in the life of our Savior as we have them in the Gospels were not revealed to the writers. Matthew was one of the disciples and therefore an eye-witness of what he wrote. Mark received his information from Peter. Luke tells us that he set forth in order those things which had been delivered to them by those who from the beginning were eye-witnesses and ministers of the Word, Luke 1:1-3. And John definitely declares that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, . . . that which we have seen and heard we declare unto you," 1 John 1:1-3. Thus there are many things in the Bible which were not made known to the holy writers by divine revelation but of which they learned in some other way — by observation, by experience, by inquiry, even as we in our day acquire knowledge and information. We find in the Bible even erroneous human opinions (John 6:9), lies and blasphemies of men (Luke 22:57; Matt. 12:24), and words of Satan (Matt. 4:9). These are recorded as what they are, but are not revealed as divine truths.

On the other hand there are many things in the Bible which the holy writers could not know of themselves and which they did not learn from any human source. Thus, when the Lord had a special command or communication to make to His people, He revealed it to His prophets, who, in turn, made it known to the people, Jer. 11:1, 2. Again and again we find the statement "Thus saith the Lord," Is. 43:1; 44:2. Or when future events are foretold, which no man can know, we have a direct revelation of the Lord, Jer. 51. Thus we have in the Bible, interspersed in other matters recorded there, numerous direct revelations from God, the *ipsisima verba Dei*, which He made known to His prophets. But especially must we regard as the subject of divine revelation, and not as a result of human thinking, all matters that pertain to the salvation of man. No man can know what is in the heart of God. The wisest of the wise could never have discovered the truth that God will save sinners by grace through the merits of Christ. This thought is altogether unknown and foreign to the thinking of man. If such a thing was ever to happen, God had to make it known to man, He had to reveal it. Paul speaks of this in 1 Cor. 2:6-11. The promises of the Messiah, which run through the entire Old Testament, were direct revelations of God. And when Christ had come, the events of His life, His suffering, and His death were indeed witnessed by His contemporaries. But the meaning and significance of

His life's work, namely, that thereby He reconciled the world unto God, that was a matter which men could not learn from human sources but which had to be revealed to them by God.

If, then, speaking of the Bible, we have in mind only those things which God revealed unto man, then we may say, that the Bible contains the Word of God; for we have seen that it contains also other things which God did not reveal.

The Bible is the Word of God inasmuch as it was written under inspiration of God. When we say that the Bible is the Word of God, we have in mind not only those words and truths which God revealed to men and which therefore have their origin in God; but then we refer to the whole Bible, the *record* of both what God revealed to the holy writers and what they learned from other sources.

Speaking of the entire Old Testament canon, as it was known and accepted in the days of Christ, Paul says: *πᾶσα γραφὴ θεόπνευστος*, 2 Tim. 3:16. The term "all Scripture" includes all that was written in the *ιστὶν γράμματα*. For this reason Timothy is not cautioned that he must not accept everything he finds in them as truth and fact; that he must discriminate between what is and what is not the Word of God; that he must revise, correct, and even discard certain portions of the traditional canon. Nothing of all this. Timothy is assured that the Holy Scriptures, which he had known from a child, "are able to make him wise unto salvation through faith which is in Christ Jesus" and that "all Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." To Paul "all Scripture" is the sole authentic source and norm of doctrine and rule and guide of life. "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures have hope," Rom. 15:4. The term "all Scripture," therefore, refers not only to those portions of the canon which contain direct revelations of God, but it includes also the record of historic events and happenings, as we may clearly see from 1 Cor. 10:1-11. For the passing through the sea, the idolatry and fornication, of Israel, their tempting Christ, and their murmuring against God, all these things were not a matter of divine revelation, but historic fact recorded by Moses, who witnessed them. "All Scripture" may, therefore, not be limited to those parts only of the traditional *ιστὶν γράμματα* that contain direct and specific revelations of God, but it includes all that was written aforetime by the holy men of God.

And of this Scripture, all of it, Paul says that it is *θεόπνευστος*, God-breathed, inspired. Now, what does this mean? To see clearly, let us bear in mind that inspiration is not identical with revelation. Inspiration pertains solely to the recording of those

things which God wanted to have recorded. While it is possible that God may have revealed to individual men what was not written by inspiration, we know that in the Scriptures we have parts that were indeed written under inspiration, although they were not divine revelations, as was pointed out above. Thus it is well that we distinguish between revelation and inspiration. From whatever source the holy writers received their information, inspiration has to do solely with the recording or the writing of the Scriptures. For this reason Paul says: "All Scripture, *πᾶσα γραφή*, all writing, is given by inspiration of God." The same thought he expresses regarding the writers of the New Testament: "Which things also we speak, not in words which man's wisdom teacheth but which the Holy Ghost teacheth, comparing spiritual things with spiritual," 1 Cor. 2:13. The things or truths of God are expressed in words which the Holy Ghost taught.

This inspiration has at times been compared to dictation, as when a business man dictates a letter to his secretary. However, this illustration does not fit the case, and that for two reasons. In the first place, when a stenographer takes dictation, he does not gather and arrange his thought material. Mentally he is more or less only mechanically active; he merely puts down in writing what some one else is saying. But the holy writers received their information from various sources: some things were indeed revealed to them by God; others they knew from personal observation and experience; still others they learned by inquiry and investigation. And while writing these things, they were consciously and intelligently active in assembling their material and in arranging their thoughts and arguments. They acted in every way as any one of us would act when he writes a letter, an essay, or a sermon. But notwithstanding this conscious, volitional, and intelligent act on their part, they were at all times so under the control and influence of the Holy Ghost that they did not write one sentence, nor express one thought, which the Holy Ghost did not want them to write; they related those events, recorded those facts, expressed those thoughts and truths, which God wanted to have related, recorded, and expressed. Therefore as far as the fact and thought content of the Bible is concerned, it is in every detail the Word of God.

In the second place, a stenographer does not use his own words. It is not he who chooses from his knowledge of language and grammar the words most fitting to express the thoughts, nor does he construct his sentences at will and determine the diction. All this is done by him who is dictating the letter. And if such a one should employ a number of stenographers in literary ability quite

different from one another, still the product of their stenographic work would be alike in vocabulary and style, because the same person is dictating to all of them. However, with the holy writers of the various books of the Bible this is not the case. While it is true that the holy men of God spake as they were moved by the Holy Ghost (2 Pet. 1:21), they exhibit a definite individuality in their writings. We observe in them the same difference in argumentation, in the use of language, and in diction as we are likely to find in various human writers. This shows that, when writing, these men acted very much as any other writer would act; each made use of his knowledge of the language, chose his words, and expressed his thoughts in his own way. They were not automata in the hands of the Holy Spirit, but were themselves consciously and intelligently active when engaged in writing, putting the stamp of their individuality upon the product of their pen. This difference is evident more in the original texts than in the translations. Nevertheless, in all this the holy men of God were so under the control and influence of the Holy Ghost that whatever they wrote "was not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." The Spirit of God took these men as they were, made use of their knowledge and learning, of their mental abilities and linguistic proficiency, yet withal so controlled their writing that every word they wrote was *θεόπνευστος*, God-breathed.

The inner, psychic working of this inspiration is a profound mystery to us, for which there is no parallel in the wide realm of human experience, which cannot be demonstrated nor explained, but which must be accepted and believed on the basis of the Scriptural statement: *πᾶσα γραφή θεόπνευστος*, 2 Tim. 3:16.

If, then, the term "Word of God" refers only to what God has actually spoken or revealed, then we may say that the Bible contains the Word of God. But if we bear in mind that all Scripture is given by inspiration of God, then we must say that the Bible is the Word of God.

In this connection it might be asked: "To what does Christ refer when He says: 'Thy Word is truth,' John 17:17? Does He refer only to those parts of the Scriptures that are clearly divine revelations, and does He hint at the possibility that there are mistakes and errors in the other parts? Or does He refer to the *πᾶσα γραφή*? To what does He refer in John 10:34, 35, where He quotes from Ps. 82:6 and says: 'The Scripture cannot be broken'?" If it be argued that in Ps. 82:6 we have a direct word of God, we call attention to the destruction of Sodom (Matt. 11:23), to the widow of Sarepta and to Naaman (Luke 4:26, 27), to the manna in the wilderness (John 6:49), and even to the much-ridiculed story of

Jonah and the whale (Matt. 12:40); to all of these Christ refers as to indisputable facts. To Christ the *πᾶσα γραφή* was a unit, and all of it was the Word of God.

And how much of the Scriptures is to be the source of doctrine and the rule of life? Only those portions which modern critics decide to be the Word of God or all Scripture? Paul answers that question, saying: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3:16, and: "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope," Rom. 15:4.

Hence, we may not discard any part of the Bible as irrelevant, outmoded, erroneous, and false, but all Scripture must be to us the Word of God by inspiration given. For it is inconceivable that the Holy Ghost, who moved the holy men, should have permitted them to say or to write anything that was not true. It is, therefore, a serious matter for any one to assume a critical attitude towards the Word of God. To do so reveals a proud and overbearing spirit, which is puffed up in its own little learning. Let us rather bear in mind: "To this man will I look, even to him that is of a contrite spirit and trembleth at My Word," Is. 66, 2.

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ED. KOEHLER

Outlines on the Wuerttemberg Gospel Selections

New Year's Eve

Ps. 102:26-28

Again we write December 31. This day brings us to the end of another year. Within a few hours, according to our accepted calendar, there will be a change of time, a change of years. The year 1940 will come to an end, the year 1941 will begin.

At a time such as this serious thoughts fill the minds of many people, particularly this year, when things are so upset and disturbed throughout the world. We think of the terrible war conditions in Europe and Asia, with millions disturbed, homeless, hungry, wounded, dead. We think of the end of all existing orders, all existing governments, even of all time. As we view disturbed world conditions, as we see so many things we have cherished upset and disturbed and destroyed, our hearts may be filled with fear. Compare Luke 21:25b, 26.

At a time like this it is well for us to turn to a text such as the one chosen for tonight. This text emphasizes

The Everlasting Sameness of the Eternal God

1. *As contrasted with a changing world*
2. *As considered in connection with our hope of heaven*

1

A) The context, v. 25, points to the creation of the world. It shows us that of old God laid the foundation of the earth and prepared the heavens, Gen. 1:1; Ps. 104:5. Viewing the great wonders of God's creation, we like to look upon them as lasting and enduring. We like to speak of the solid ground, the everlasting mountains, and this old world. We all acknowledge that there is a certain sense of solidity, stability, in the great things of God's creation, such as the heaven and the earth, the mountains and the hills.

B) Yet these great wonders of God's creation, hoary with age, apparently sound, apparently lasting, will not remain forever, v. 26. This verse emphasizes that they shall perish, that they shall wax old, that they shall be laid aside as one lays aside worn-out garments. This same truth of the mutability of the earth is stressed in many other passages of the Bible. Compare Is. 34:4; 51:6; Heb. 1:11, 12. The heavens shall dissolve, they shall be rolled together as a scroll, the stars shall fall as leaves fall from the vine, as figs fall from the fig-tree. All the things of this world, the mightiest wonders of God's creation, shall some day be laid aside like an old garment, for which there is no further use.

C) Our text as such does not point to the shortness and uncertainty of our lives, but the psalm as such certainly does this, vv. 3, 11, 23. Compare Job 14:1, 2. We know, of course, that people are apt to look upon their life in a very different way, according to the portion of it which has been spent. In youth, life seems long, and we are eager to go on farther, we anticipate the coming years; but in old age, life seems short indeed, and we wish we were younger than we are. Many, immersed in cares and pleasure, have no time to measure the life they are fast spending, but to the thoughtful human life seems a very short time in which to sustain its pure and holy relationships, in which to gather its fruit of learning and wisdom, and in which to do its work and achieve some solid and enduring result. Thoughtful people are not only impressed by the brevity of life but also by its uncertainty, Jas. 4:14; Is. 38:12, 13. Sudden sickness comes, and the strong man in his prime is laid on his bed of death. A fatal accident occurs, and men and women are removed in an hour from the scene of their activity, the home of their affections. The land mourns its prince and statesman; the church deplores the loss of its minister and

counselor; the home laments the departure of its head, its mistress, its ornament, the one that, the family thought, should have stayed long and been its strength and joy.

D) In contrast with this changing world, with this fleeting life, with the uncertainty of life, we read: vv. 26, 27. The text brings to our attention a tremendous contrast between a changing world, a short human life, and the everlasting sameness, the eternal, lasting qualities of God. So great is the contrast that the human mind can hardly grasp the thought that God is really "from everlasting," that even before the creation of the world He was there, that He has always existed, always lived, always endured. The human mind cannot really grasp the fact that "to everlasting" God will be God, Ps. 90:2. Eternity has been compared with the time it would take a bird to wear down a mountain by whetting its bill. And still that is the lesson that our text would teach us, the everlasting sameness of God, whose years shall have no end.

2

A) V. 28. The Church of God will continue. We personally may not remain here in this world, but the Church, the children of God, will continue. Certainly this is a comforting thought at a time like this, when things are going to pieces, when whole nations have been destroyed, when the Church is definitely in danger. Refer here to the assaults upon Christianity by its enemies within and without visible Christendom. But: Matt. 16:18; 1 Kings 19:8-18.

B) The everlasting sameness of God is also for us as individuals a wonderful source of comfort and consolation. It assures us as individuals of the same love, the same devotion, the same faithfulness, enjoyed by the saints of old, Abraham, Isaac, Jacob, etc. God will treat us just as He treated them, with patience, with love, and with forgiving grace, because He is the same, Is. 54:10; 55:3. What a comfort to us in 1941 to be dealing with a God always loving, always patient, always ready to save those who trust in Him!

C) Hence, at a time like this, when the closing year brings us a serious reminder of our sins and shortcomings of the past, our own human fickleness and instability; at a time like this, when the opening year under existing world conditions may bring to our hearts many doubts and fears, we as Christians can be calm and at ease, sure of the everlasting sameness of our God, v. 27. Jesus, our eternal Savior (Heb. 13:8), tells us: "Lo, I am with you alway." Therefore: Hymn 276:3.

E. L. ROSCHKE

New Year's Day

Acts 4:12

We are entering a new year. The outlook is gloomy for the world and for the individual, in temporal and in the far more important spiritual matters. The Church has reason to pray: Acts 4: 24-30, and the individual to exclaim: Matt. 6:13. Can we face the future with assurance?

Peter and John were in a dangerous situation. The leaders, who had succeeded in crucifying the Master a short time ago, had seized them and haled them before the court of the Jews. Well might their hearts have been filled with fear. Yet the members of the court marveled at their boldness, v. 13. What was the source of the apostles' confidence? Peter revealed it in the words of our text. In the name of Jesus they faced a world of enemies boldly.

New Year's Day is also the Festival of the Circumcision. At His circumcision our Savior was publicly given the name of Jesus; cp. Luke 1:31; Matt. 1:21. Accordingly our thoughts today should be directed to this blessed, God-given name of Jesus.

Let Us Face the New Year in the Name of Jesus

1. *Then the new year will be a year of salvation to us*
2. *It will be a year of zealous activity for our Lord*

1

The new year is bringing us a year closer to the day when we must render an accounting to God. This is the important thought for every man on this day, whether he likes it or not. We cannot face God relying on ourselves, Ps. 130:3; Is. 64:6. Nor can we depend on any other person whom man would substitute for Christ. Text. But in the name of Jesus we have the password that admits us to heaven. In this name we *must* be saved. He is the Savior sent by God, the Savior from sins, Matt. 1:21; Luke 2:11; John 1:29; Heb. 7:27. Cities may be destroyed, nations be ruined, civilizations disappear, but nothing can overthrow God's eternal, unchangeable counsel and decree for the salvation of mankind. Though we have sinned grievously during the past year and shall do so again, still God's plan is not upset, 1 John 2:1 f. Many changes will occur, but Acts 16:31 will remain true also in the new year, yes, to the end of days. Believing in Him, we cannot perish, we must be saved.

Salvation is assured us in the name of Jesus, salvation from sin, death, and the power of the devil. This God promises to us unconditionally because this is the one gift of God that is absolutely necessary for us, Matt. 16:26. Without this gift we cannot be truly

happy; but having obtained it in Jesus, we may be content even if many another gift is denied us, Ps. 73:25 f. Other gifts may be desirable, but salvation is the only one that is vital. May our hearts not become so engrossed in the things of this world as to cause us to lose sight of this essential truth!

Though the name of Jesus assures us of our eternal salvation as the only absolutely necessary gift, nevertheless we are also to realize that He does not overlook our other needs. This very name restored the use of his limbs to a man lame from birth, v. 10. He who went about doing good, Acts 10:38, will take care of our bodily needs in so far as considerations for our spiritual welfare are not more important. Let us bring all our troubles to our Savior with the assurance that He cares for us, 1 Pet. 5:7.

2

The two apostles were facing a momentous decision. Their proclamation of the name of Jesus had brought upon them the bitter enmity of the powerful leaders of the Church, and they realized that sooner or later they must be ready to face the fate of their Master if they continued their work. Why did they not apologize or promise to abstain from teaching in this name? 5:28. Our text gives the explanation. Jesus is the only Savior from the terrible scourge of sin, the only Door to heaven and eternal happiness. Without Him mankind is lost in the full sense of the word; through Him and in Him true happiness is restored to sinful men, even though at present they do not realize it. The most important message for the entire world is the Gospel of Jesus.

When Peter spoke the words of our text, he did not express a mere academic truth, but he professed the profound conviction of his own heart and that of John. They lived by Jesus. John had learned the meaning of this name in the long, unforgettable hours under the cross. Peter had experienced the forgiving grace of the Savior for the sinner who had denied his Savior. Therefore they lived unto Jesus. They were convinced of the truth they were preaching, and this God-given conviction filled them with zeal to proclaim His name. Being human, they were not indifferent to the fate that might await them, but all personal considerations were secondary to the preaching of this name. Though they die, Jesus must be proclaimed to the sinful world.

We, too, are convinced of the truth of our text. May it be the star to guide us also in our activities during the new year, to show us which of our many activities is the most important! Let us work while it is day; the night cometh when no man can work.

PAUL F. KOEHNKE

Sunday after New Year

John 12:44-50

In a solemn ceremony in Washington, D. C., on the 29th of October, 1940, serial numbers were drawn from a glass bowl to determine the order in which registrants were to be called for military training. In these days our thoughts are occupied more than ordinarily with the future and what all it holds in store for us, and we thank God that our life is not determined by the accident of a lottery but by Him, our all-wise and merciful Father in heaven, who has provided for all, and ever seeks to impart to all, genuine happiness, aye, an eternity of heavenly bliss and glory, through Jesus Christ, our Life and Salvation. This, in essence, is

The Message of Jesus

1. *It is a warning against unbelief*
2. *A plea to believe on Him*

1

On the whole, the Jews had rejected Jesus and brought on themselves the fearful judgment of hardening, vv. 37-40. The testimony of Jesus, however, had not been fruitless, v. 42. But because of the weakness of their faith they did not come out openly for Christ. Today, too, the complaint "Lord, who hath believed our report?" is in order. To many (also among professing Christians) the Word of Jesus is not a matter of vital importance. With them the question is, What do I think? What suits me? What is popular? the line of least resistance? agreeable to the flesh? This they do without paying attention to what Jesus says.

Against such unbelief Jesus warns. He is the Father's Ambassador and Mouthpiece, vv. 44, 49, 50. More, He is Himself true God, one with the Father, v. 45; 14:9; Heb. 1:1-3. Not to receive His words is disobedience, rebellion, against God. It is giving the lie to God, 1 John 5:10.

V. 46. Hence every unbeliever continues in darkness, a lost and condemned creature, spiritually blind, dead, and an enemy of God.

V. 47. Man should both hear the Word of God and keep it safe and unimpaired, Luke 11:28; 8:12-14. Our life depends on the Word. "His commandment is life everlasting," v. 50. If we do not hold fast the Word, we let eternal life slip away from us. Is there not much carelessness also in this respect? Do we not know of such as have cast aside the Word of Jesus, or by indifference and unwillingness to grow in knowledge are abandoning the Word?

Unbelievers have one who judges them. It is the Word Christ has spoken, v. 48. They will be made to answer for their unbelief.

Did not the Father send Jesus? Did they not in Jesus behold the Father? Did He not offer salvation to them, which they so sorely needed? Why, then, did they reject His Word and salvation? What will they have to say to justify their unbelief? Matt. 22:12, 13.

Unbelief is quite generally regarded as a mere bagatelle, even as a mark of superior wisdom and intelligence. But what are the facts? All sins God forgives for Jesus' sake, Ps. 103:3; but whoever disbelieves the word of forgiveness, to him all his sins are retained. Unbelief is a terrible sin, the one damning sin, Mark 16:16.

Is it a matter of concern to you that your son or daughter, father or mother, your friend, acquaintance, or neighbor, does not believe in Jesus? My friend, if you do not see in unbelief a shocking sin, take care lest next you be indifferent to unbelief in yourself.

2

Jesus speaks of Himself as sent by the Father, as the Father's Prophet, as being one with the Father, vv. 44, 45, 49, 50. Why this stress on the divine authority with which He speaks? Evidently to remove every vestige of doubt as to the utter trustworthiness of His message. It is a strong plea to believe on Him and so at the same time to believe on Him that sent Him, John 14:6.

Ought not the unimpeachable authority and reliability of the Word of Jesus bring gladness to every heart? For what is the substance of His preaching? vv. 46, 47. What must a sinner do to get this light, this salvation? Fulfil all kinds of conditions? qualify himself for it? earn it? He need but trust in Jesus as his Light, his Savior, and salvation is his. By faith he comes out of darkness into God's marvelous light, is no longer darkness but a light in the Lord, a child of light, walks in the light, and is meet for the inheritance of the saints in light. Oh, the blessedness of true believers! And Jesus points this out to incite to faith or to perseverance in faith, as the case may be.

Any sinner may take courage to come to Jesus, v. 47. Jesus is not the Judge of any sinner. He is the Justifier, the Savior, only. We know that Jesus judges or condemns, too; but when He does, He discharges an office that is foreign to Him as Savior. To judge and condemn is properly the office of Moses, or the Law, John 6:45; 1:17; and this office is used by Christ in order to prepare the ground for exercising His own office, which is to justify, to save. He is full of grace and truth, 1:14, love and mercy, pardon and justification. He comes with salvation for every one, with condemnation for none. His grace is universal. He came not to condemn but to save the world, 3:17. Is not this a most gracious and earnest appeal to you to believe in Him? He condemns nobody, therefore neither you; justifies, saves, everybody, therefore also you. Oh, believe it!

In order to become converted, a sinner must first be led to Moses, who convicts and dooms him, and then that same doomed, stricken sinner should be brought to Jesus, and Jesus does not judge him but forgives him.

Jesus will not hold your past unbelief and sin against you. As He atoned for everything, so He forgives everything. However, if you reject this Gospel, back to Moses you will go, and Moses will accuse, condemn, and curse you until you either repent or are swallowed up by hell.

Let us, then, beware of unbelief and accept the sweet grace and mercy the loving Savior and Justifier of sinners extends to us. So shall we have light, no matter how dark the days, and rest for our souls, no matter how turbulent the times. PAUL G. BIRKMANN

Epiphany

Matt. 2:1-12

The star appeared twice to the Wise Men, in the East and on the journey from king to King. Their dream is of equal importance as a divine miracle. Many meditations on this text are lost in speculative and fantastic mysticism. Star and dream not the product of the Magi's wisdom, but works of God; for their guidance, not for our speculation; not for spiritual guidance, but physical; not a means of grace to convert them to faith and Christ, but a means of local direction; not the objective of their search in wisdom for Wisdom but a divine phenomenon accepted gratefully by the sober-minded Wise Men.

The Wisdom of the Wise Men

1. *Undaunted faith in Christ*
2. *Willing service to Christ*

1

A) Their earthly, scientific, philosophical wisdom moves into the shadow. a) The wisdom of the Wise Men is the incarnate Christ. Their knowledge of (a) His person, (b) His work, is revealed by their question, v. 2, and their worship, v. 11; Matt. 27:37. The wisdom manifested in Christ they received as their own by their personal faith in Christ, which had its source in the inspired words that made them wise unto salvation. The star is God's announcement to them of the fulfilment of the Gospel, not the Gospel itself. b) In the wisdom of faith they remained undaunted in the face of (a) the apathy of the Jews, (b) the enmity of the mighty, (c) the poverty and humility of the Christ-child.

B) Are we Christians fools? Yes, in the sight of the world. Are we Christians wise? Yes, by the mercy of God. a) Christ is the incarnate Wisdom, Prov. 2-4; He is made unto us Wisdom,

1 Cor. 1:30; Col. 2:2, 3. b) Not a star, dream, trance, but Scripture is the proclamation and the source of true wisdom, knowledge, guidance, 2 Tim. 3:15-17; 1 Cor. 1:21, 24; 2:6, 7. c) Faith appropriates Christ, His person and His work, and seeks to understand ever better, and penetrate ever deeper into, the wisdom revealed in Him, who of God is made unto us Wisdom, etc., 1 Cor. 1:30; Eph. 3:17-19; Job 28:28; Ps. 111:10. d) This wisdom must be maintained against the foolishness of the worldly-wise and mighty, 1 Cor. 1:19, 20, against the modern Jerusalem and its apathy, against the modern Herods and their fear and cunning, against the offense of the Cross, against all trials and temptations. e) Do you want to be wise? God's will to the Wise Men is His will to you. Hymn 55:1; 83:1, 5; 1:1; 2:2.

2

A) The Wise Men's worship of the Christ, the presentation of their gifts, which represented their costliest possessions, the time expended for this visit, the hardships encountered, — all this service was their tribute to Christ, their Savior and King, as His subjects and the expression of their allegiance to Him. This willing service is wisdom acceptable to God, acknowledged and protected by Him.

B) The adoration of Christ, the presentation of our treasures, as willing service to Him, is wisdom actively practiced in this life, Rom. 12:1; Col. 1:9, 10; Deut. 4:6; Eph. 5:14-17; yields unfailing advantages for time and eternity, Hos. 14:8, 9; Prov. 3:35; glorifies the incarnate Wisdom. Serving Christ willingly is wisdom; serving sin is folly. Be not too late in accepting and living wisdom.

C) To disperse foolishness, to save us all from its curse, God in mercy promised the incarnate Wisdom to the Gentiles also, Ps. 72; Is. 60; Rom. 15:8-14, and charged His Church to disseminate the eternal wisdom. Hymn 474:3; 472:2.

G. H. SMUKAL

First Sunday after Epiphany

Mark 10:13-16

Children belong to "all nations" which should be taught and baptized and so be made disciples of Christ, Matt. 28:19. We have special reason to consider this truth on the first Sunday in the Epiphany season, which again reminds us of our paramount mission obligation, Is. 60:1 ff. Christ is the Savior of young and old; all therefore should be brought to Him that He may bless them with forgiveness of sins, life, and salvation.

Our Solemn Duty of Bringing Children to Jesus

1. *Why we should cheerfully fulfil this solemn duty*
2. *How we may fulfil it today*

1

In the verses preceding our text Jesus speaks of marriage; in the text, of bringing children to His blessings. In Christian homes there should be children, and children should be brought to Jesus. Why?

a) *Christ desires them in His kingdom*, vv. 13, 14. He approves the faith-born action of those who brought them, v. 13. — The "little children" (*paidia*) Luke calls *brephae*, which means *babes*, Luke 18:15; 1 Pet. 2:2; Luke 1:44 (the term being applied to *sucklings*, yes, even to *babes unborn*). "Being so tiny, it was, of course, impossible for them to understand what Jesus was doing for them." (*Lenski.*)—Those who brought these children to Jesus evidently were true believers, for they brought them that He might "touch" or "bless" them, and this in His capacity as the divine Savior, v. 1. The Jews well knew the significance of receiving the divine blessing, Num. 6:23 ff.; all the more they realized the importance of the blessing of Him whom they believed to be the Messiah, John 6:14. — Jesus connects this act of blessing with membership in the kingdom of God, v. 14. The expression "of such" refers to the "great class to which babes as such belong." Children have a claim to salvation, since Christ, their Redeemer, is willing to receive them, and therefore they should be brought to Him. — The kingdom of God is the Kingdom of Grace on earth, and the Kingdom of Glory in heaven. Infants enter into the kingdom of God just as do adults, namely, through faith in Christ Jesus, v. 15.

b) *Christ rebukes His disciples for trying to prevent the people from bringing children to Him*, vv. 13, 14. He was much displeased, indignant; it angered Him to see men interfere in a matter so important as the salvation of children. The common suggestion that they believed that the bringing of children to Christ interfered with His Messianic work is perhaps correct. But there may have been other reasons.

c) *Christ recognizes no other way for children to enter into the kingdom of God than by faith in Him*, v. 14. "If Jesus had meant that all children, merely as children, were already saved, then children would not need to come to Him; they would be His. But Jesus says nothing of the kind." (*Lenski.*) Compare John 3:5, 6; Gen. 5:3; Ps. 51:5; etc. Children, therefore, must be brought to Christ as their only Savior.

d) *Christ loves little children and actually blesses them with salvation if they are brought to Him*, v. 16. The busy Savior spending valuable time on infants, what a wondrous thing for us to contemplate! This action was a practical rebuke administered to the

disciples, who in unbelief had tried to keep them from the Lord. Christ's divine, matchless love of children should move us to bring them to Christ, our own and others. That is both a glorious and a necessary work.

2

How we may fulfil our solemn obligation of bringing children to Jesus today. Christ is no longer present with us in His former visible manner; but He is still present with us in His Word, Matt. 28:20. Through the divine Word we may fulfil our solemn obligation today to bring our children to Jesus.

That Word is in *Holy Baptism*, which because of this fact is a means of grace, Matt. 28:19, 20; Mark 16:15, 16; Titus 3:5, 6; Gal. 3:26, 27; Acts 2:38; 1 Pet. 3:20; etc. We therefore bring our children to Jesus when we bring them to Holy Baptism. Let the pastor quote and explain Luther's fine exposition of Holy Baptism in his Catechism. — We should therefore not delay the baptism of our children but hasten to have them baptized.

The Word, by which children are brought to Christ, should dwell in our *homes*, Eph. 6:4; Col. 3:16. Our homes should be sanctuaries of Christ, where we bring children to Him through His saving Word. (Family devotion.) This Word prevails in our Christian day-schools (let us send our children there in due time), in our Sunday-schools, our confirmation instruction, our public worship, our Christian church-papers, our Walther League and other societies, in the Lord's Supper. Our parental duty is never finished, no matter how young or old our children may be, until God Himself releases us from it by death. We must not say, "Children cannot believe," for they *can*, Matt. 18:2-6. We must not say, "Let children grow up and then let them choose their own religion," for then they may choose wrongly, Prov. 22:6. We must not say, "There are more weighty things than bringing children to the Lord, such as a career, a well-paying position," etc.; for Christ's commanding cry still rings out today: "Suffer the little children to come unto Me." Let us heed His call!

J. THEODORE MUELLER

Second Sunday after Epiphany

Luke 4:14-24

Church-members who travel or go away on vacations usually arrange their itinerary so that they may go to church somewhere on Sundays. They often tell interesting things about the visits they made at such and such churches; they tell about the preacher,

about the sermon, and about the congregation. I should like to ask you to do something like this today. Our text gives us an opportunity to attend

A Church Service at Nazareth

1. *Who was the preacher?*

It was on a Sabbath-day, when devout children of God in Nazareth went to the synagog. When the time came for the reading of a Scripture-lesson from the prophets, the servant of the synagog gave the Book of Isaiah (roll of parchment) to a young man who had arisen to indicate His desire to read the lesson and to speak about it. This man was Jesus. He had been in the desert forty days, where He was tempted by the devil, vv. 1-13. He was no stranger in the city, for He had been brought up there and had worked with his foster-father as a carpenter; now He was a Rabbi and could read and preach in the synagog. The preacher in the service at Nazareth was Jesus. He was the greatest of all preachers. There have been many great preachers: Chrysostom, Luther, Walther, Spurgeon. But Jesus was the greatest. Being the Son of God, He knew what should be preached about God, John 1:18; Matt. 11:27. He was a Prophet sent by God to teach, Deut. 18:18; John 6:14. He possessed all divine wisdom, Col. 2:3. He preached with authority, Matt. 7:29. He preached the truth, John 18:37. His preaching led men to believe, John 4:41; 8:30.

Jesus is the Preacher also in our services, Matt. 18:20; even in our days, Matt. 28:20. When pastors preach the truth of God's Word, it is Jesus who is preaching through them, Luke 10:16. It is a beautiful thought and a true one that Jesus is here with us in our services. We have the assurance that the message of the pulpit is really from God; that the absolution, or forgiveness, pronounced by the pastor really pardons our sins (Office of the Keys); that our children receive the grace of God in Holy Baptism and that we receive life and salvation in Holy Communion—all because Jesus is the Preacher in our services.

And if we believe this, it will have a great influence upon us. Our Church will be filled with people who want to hear Jesus; our demeanor in the services will be reverent, our prayers devout, our singing fervent, because Jesus is there.

2. *What was the sermon?*

The text was vv. 18, 19, a prophecy of Isaiah concerning the Messiah. Jesus not only read the text, but preached about it and explained its full meaning. He declared to His hearers that all these sayings of the prophet pointed to Christ, and that He, Jesus, was the Christ. He preached to them about the love of God, who sent a Savior into the world; about the poor, who have lost all

righteousness and hope; about the broken-hearted, the saddened sinners; about the captives, who are under the bondage of sin; about the blind who cannot know God and the way to heaven; and He declared that to all these He would preach the Gospel, to give them comfort and healing and liberty. He preached the grace of God and the forgiveness of sins, which He was about to procure for all men, v. 19; Lev. 25:10.

Such sermons are preached in the true Church today. The saving Gospel is preached to the poor, the broken-hearted, the captives, the blind. And the Gospel satisfies their needs. What a wonderful thing that we may always hear this Gospel!

3. *What kind of congregation was it?*

Many of the people heard Jesus gladly, vv. 15, 20, 22. Others would not accept His teaching. They said: Is not this Joseph's son? What has *he* to say to us? They closed their hearts to the message, so that Jesus said: v. 24. We find the same thing today wherever the Word is preached. Many people believe God's Word and regulate their faith and life by it; others rebel against the authority of God's Word: why should we regulate our belief and our life by what this preacher, this church, says? Even many Christians are not as diligent as they ought to be to apply the demands of the Law or the blessed promises of the Gospel to themselves. Are you?

So we have been to church at Nazareth. And as we come back in our thoughts to our own congregation, let us keep these things in mind: Jesus is our Preacher; the Gospel is preached from this pulpit; and we must accept the words of Jesus in faith and glorify Him.

FREDERIC NIEDNER

Third Sunday after Epiphany

John 4:5-14

In the valley of Shechem, some thirty miles north of Jerusalem, to this day one of the most fertile and beautiful valleys in Palestine, there is shown one of the oldest wells existing, dating back to the time of the patriarchs, almost 4,000 years ago. About 100 feet deep, the well, for many years choked up with rubbish and at times a mere mud-hole, is now covered by a Greek Catholic church, has been thoroughly cleaned, and again furnishes an ample supply of clean, clear, refreshingly cool water. To this well 1900 years ago a tired wanderer came to rest and there proved Himself the Savior, seeking and saving that which was lost. In this Epiphany season, during which we consider Jesus manifesting forth His glory, let John point out to us

Jesus as the Model Missionary

1. *His eagerness to win souls*
2. *His friendly approach*
3. *His glorious message*

1

Wearied, hungry, thirsty, Jesus had sat down at Jacob's Well. But weariness and thirst were forgotten when the Seeker of sinners saw a lost soul approach. Cp. vv. 28-40. How often do we make our weariness after a hard day's work an excuse for our neglect of personal evangelism!

There was only one individual whom Christ saw, and that one a woman, and she a Samaritan, and one of no good reputation. Yet she was a lost soul whom the Lord had come to seek and to save. With the same eagerness with which He had made use of every opportunity to speak to huge crowds He grasped this occasion to speak to this lonely woman. This one individual became the means whereby many men were saved. How often do we underestimate the value of one soul! Let us remember that every human being was purchased by the blood of the Son of God and that every soul converted may become through God's grace a means of bringing many other souls to salvation.

Christ had only a few minutes for His conversation. Sychar was about a ten-minute walk from the well. His disciples would soon return. Yet He made use of every minute at His disposal. How often may we have had an opportunity to speak to others, if only for a few minutes, concerning their Savior! Did we do so?

Christ did not know whether the Samaritan woman would listen to Him, whether she would mock Him or perhaps call the Samaritans to expel Him. Cp. v. 9b; Luke 9:52, 53. Irrespective of success or non-success He spoke to her. Let not fear of ridicule or of failure silence our testimony.

2

V. 7. How tactful His approach to the Samaritan woman! He asks for a favor, a service in order to do her the greatest favor, render her the most blessed service. Humbly, politely, friendly, He asks for a drink of water. True missionary spirit is not that of aloofness, of racial or intellectual superiority, of pharisaic "better than this publican." If Jesus, the Son of God, condescended to speak to this lowly woman, who are we to look down upon our fellow-man, our fellow-sinner? Christianity is not boorishness. Love toward Christ breeds love to our fellow-men, and love is considerate, 1 Cor. 13:4-7. The true, sincere politeness of a Christian gentleman will gain the respect of all, will open the door to the

hearts of many, will often disarm hostility, will never hinder missionary work.

The unexpected, friendly request, so altogether different from Jewish custom, v. 9, roused the interest of this woman, made her willing to begin a conversation. What an advantage to have gained, by proper, tactful approach, an opportunity to speak to others!

Jesus calls the woman's attention to her ignorance and rouses her interest still further by offering her living water. Though she misunderstands Him, He does not throw up His hands in horror; He tries, and tries again, to make her understand, until she comes to the saving knowledge of both gift and Giver. His kindness and friendliness, His unaffected sincerity, His quiet dignity, impressed her, made her willing to listen to Him, paved the way to an unfolding of God's plan of salvation and a revelation of Himself, v. 26, which proved an important factor in winning this soul by the wonderful message He proclaimed.

3

V. 10. Jesus had something worth while to offer, God's gift to man, 2 Cor. 9:15, Himself as the Son of God and Savior of mankind, 2 Cor. 8:9; living water (text, v. 10), which quenches the thirst and springs up into eternal life, vv. 13. 14. Spiritual life, eternal life in Christ Jesus, is the gift of God. And this Jesus offers through His Word. We cannot separate life from Christ, in whom alone is life, John 3:36; nor can we separate Christ, the Life of the world, from His Word, which is spirit and life, John 6:63. In preaching the Word, Christ presents Himself and all He has procured for mankind. Through this Word He brought that woman to the saving faith and made her an effective missionary, vv. 28, 29, 39. Through this Word the Samaritans were strengthened in their faith and others gained, vv. 40-43.

Every Christian, young and old, can offer, present, appropriate, the same Christ, the same Living Water, the same Life, to his fellow-man. He has it in his power to give mankind a gift far greater than all the riches of this world if only he opens his mouth and tells his fellow-sinners the glad tidings of Jesus.

Have you done this? How often have we failed to do our duty, neglected our privilege to enrich people! Christ is not only our Model but above all our Savior. Ask Him for forgiveness and courage and wisdom to bring the living water to famishing souls.

TH. LAETSCH



Theological Observer — Kirchlich-Zeitgeschichtliches

Novena Condemned as Un-Lutheran.—We are glad to note in the *Lutheran* that the U. L. C. A. has officially denounced the novena, a practice which had been introduced in a number of churches in the Augustana Synod and the U. L. C. The *Lutheran* of October 30, 1940, reports as follows: "The novena, which is a series of nine prayer services, was described as a 'racket' by delegates on the last morning of the convention, particularly by those from Chicago, where Lutherans have pioneered in adapting this Roman Catholic practice to Protestant use. Holding of novenas was uncompromisingly condemned."

A special committee of the Augustana Synod published its findings concerning the "Protestant Novena" in the *Lutheran Companion*, Nov. 14, 1940. This three-page report lists the reasons why "in its present form the novena is not in harmony with Lutheran doctrine and practice."

1. The perils of this practice are the same as those associated with all forms of work-righteousness, saint-worship, and *ex-opere-operato* conceptions of prayer.
2. The exponents of this practice ignore the Biblical concepts of prayer by stressing that one must pray nine times for the same thing, and by omitting the fact that God's will determines whether or not the granting of a specific request is for our welfare. This unbiblical concept of prayer pictures God as being reluctant to answer our prayer unless we have fulfilled specific obligations.
3. The novena practice places undue emphasis on such prayers as request physical blessings, including the emphasis on physical healing. The report is signed by the president of the Augustana Synod and by members of the Augustana Seminary faculty.

F. E. M.

An Interesting Book Review.—In the *Journal of Theology of the American Lutheran Conference* (November, 1940) Dr. G. M. Bruce reviews Prof. Ernest D. Nielsen's translation of *The Nature and the Function of the Church*, a pamphlet containing two lectures delivered by Dr. J. P. Bang (formerly of the theological faculty of the University of Copenhagen) at the recently established University of Aarhus, Denmark. Dr. Bang, an adherent of the Grundtvigian section of the Danish Church in Denmark, presents his subject from that viewpoint. Professor Nielsen, member of the theological faculty of Grand View Seminary (Des Moines, Iowa), represents the Grundtvigian branch of Danish Lutheranism in America. It is not so much Grundtvig's view of the Church (which, in a time of prevailing rationalism, was no doubt formed in opposition to state-church externalism) that interests us here as rather the foundation upon which the Church as the "society of men in which God's light and life and His self-revealing and redemptive power move, and where His voice sounds forth and His will is accepted in obedience and in faith" rests. Had Grundtvig defined the Church in consonance with the definition of the Augsburg Confession (*Ecclesia proprie est congregatio sanctorum et vere credentium*, Art. VIII; *Trigl.*, p. 46), his concept of the Church would have been more definite and

intelligible, as, of course, also more Scriptural; and had he accepted as the foundation of the Church the Holy Scriptures, just as do our Confessions (*Sola scriptura iudex, norma et regula agnoscitur, ad quam . . . omnia dogmata exigenda sunt et iudicanda, an pia an impia, an vera an vero falsa sint*, Formula of Concord; Intro., Epitome; *Trigl.*, p. 778), he would, no doubt have been preserved from the peculiar form of enthusiasm of which he became guilty. Dr. Bang states this Grundtvigian dogma as follows: "It is not on the possession of the printed book that the foundation of the Church primarily depends, but upon the Gospel's living, personal confession and proclamation from generation to generation." This "living word" as the "voice of the Church" is given in Baptism and the Lord's Supper, which are the "life-fountains" of the Church. The Holy Scriptures are not primary but only secondary in importance and can neither guarantee the authenticity of the Gospel preached nor be the foundation of the Church, for then "we should have to be able to depend completely upon them in all their parts." "For that reason the dogma of the inspiration and infallibility of the Scriptures was formulated, and in effect this dogma became a guarantee for the Scriptures. This was a fatal step. However, it was not the Church which decreed it, but it was the ecclesiastical establishment." What is here offered in quotation-marks represents the words of Dr. Bang as quoted by Dr. Bruce. Personally we have not read Dr. Bang's pamphlet, but we do know that Dr. Bang pretty well represents Grundtvig's position, namely, that the Apostles' Creed is Christ's own confession, which He imparted to His disciples during the forty days after His resurrection, when He frequently appeared to His disciples. There is, therefore, in Grundtvigianism a manifest Romanizing tendency, which builds the Church not on the Holy Scriptures, but on tradition. Meusel, in his well-known *Handlexikon*, calls Grundtvig's view an "abenteuerliche Geschichtswidrigkeit," that is, a fantastic falsification of history. Just so also we must reject as "quixotic in historicity" the claim that the "dogma of the inspiration and the infallibility of the Scriptures was formulated" in order that they might "guarantee the authenticity of the Gospel preached and be the foundation of the Church." The doctrine of Biblical inspiration and infallibility is certainly one which Scripture itself teaches in unmistakable terms, and it is for this reason, and for this reason only, that orthodox Lutheranism accepts and teaches it. Historically untrue, moreover, is Dr. Bang's charge that the dogma of the inspiration and infallibility of Scripture became a "guarantee for the Scriptures"; and when he speaks of this as a "fatal step," he proves himself at variance with both Scripture and the Lutheran Confessions. Lastly, when Dr. Bang declares that "it was not the Church which decreed it [Biblical inspiration and infallibility] but the ecclesiastical establishment," he speaks in terms so appallingly unhistorical that one marvels at the boldness with which he murders ecclesiastical history in cold blood. Dr. Bruce's criticism of the book is brief but fitting. He writes: "An adequate critical consideration of these two lectures lies beyond the compass of this review. Suffice it to say that the one-sided presentation of the Church as an intangible, indefinable, and

chimerical something, the 'Gospel' as a hazy something apart from the written word, the assignment of the Holy Scriptures to a merely secondary place, and the singling out of the two Sacraments as the 'living word' and the 'living voice' of the Church, apart from the written Word, as presented in these lectures, cannot be regarded as in keeping with the teachings of Scripture and the Lutheran Confessions, nor are they in keeping with ascertainable historical facts. These lectures serve to throw light upon the unique and isolated phenomenon in American Lutheranism represented by the Danish Lutheran Church. The translator has therefore done American Lutherans a distinct service in publishing this translation." Since the doctrine of Biblical inspiration is now being everywhere attacked (and, thank God, too, everywhere defended), Grundtvig's error on this point may also be noted. Briefly expressed, it is this: Not Holy Scripture but the Apostles' Creed is the foundation of the Church, since Scripture is neither wholly inspired nor can it guarantee the authenticity of the Gospel. To Grundtvig and his followers the Bible is not primary but secondary in importance, not infallible and reliable but faulty and untrustworthy. We regard the decisive rejection of the Grundtvigian error in the *Journal of Theology* as a step in the right direction to true Christian unity in American Lutheranism.

J. T. M.

Synodical Appeals.—The Eastern District adopted the following resolutions in order to expedite the settlement of appeals.

"1. That at the next election, in 1942, two Committees on Appeals be added to the standing committees of the District, one to be known as 'the Committee on Appeals,' the other 'the Reserve Committee on Appeals'; 2. that these committees each consist of five members, viz., two pastors and three laymen; 3. that these committees be elected in accordance with the rules and regulations for the election of standing committees.

"**Action.**—This overture was approved with this amendment: point 2 to read as follows: 'That these committees each consist of five members, viz., three pastors and two laymen.

"The District then approved the following 'Rules for Committee on Appeals':

"1. Members of the Committee on Appeals must be fully satisfactory to both parties and in no way involved in a case. 2. In the event that a member of the Committee on Appeals is not fully satisfactory to both parties or is in some way involved in a case, he automatically ceases to be a member of said committee for the duration of the case. The committee shall then supplement itself by choosing a temporary member from the Reserve Committee. 3. The Committee on Appeals shall consider all pertinent documents and, if necessary, hear all parties involved in the case. 4. Appellants are kindly requested to send, if possible, all documents pertaining to an appeal to the chairman of the committee or, if necessary, appear before the committee prior to the convention."

T. L.

Abuses in the Question of the Call.—From the *Proceedings of the Eastern District* of this year we glean the following item, which will be of interest to our readers. At its last session a committee had been appointed to make an investigation of the "call question." The report of the committee was adopted as follows:

"Letters have gone out to twenty-nine of the Presidents of the synodical Districts, three ex-Presidents, and the Ven. President of the Missouri Synod. Fifteen of these had the kindness to respond to our inquiry. Nine of these told us that, while they see dangers and possibilities of abuses in the question of the call, they have had no serious cases of abuse or misuse in their District. Others, from a goodly portion of the United States, list the following abuses:

"1. That congregations often disregard the method of procedure outlined in the *Synodical Handbook*, namely, to consult with the proper officials in cases of vacancies; 2. that they frequently grossly disregard the President's recommendations; 3. that men without authority frequently propose candidates to members of calling congregations; 4. that certain insurance companies have taken it upon themselves to advise congregations to call certain men in whom they are interested; 5. that pastors themselves do not hesitate personally to apply to a congregation in which a vacancy exists. (In one such case fifty to sixty applications were received from different men); 6. that pastors themselves or their relatives offer to pay part or all of the traveling expenses if a call should be extended; 7. that a candidate placed in a vacancy to teach school and to preach urged the congregation to extend the call to him, assuring them that he would work for the same low salary he was receiving as a candidate; 8. that men offer themselves for less salary than the present incumbents, aged pastors, are receiving.

"From this it seems to be an assured fact that there is much loose and unconscionable practice in Synod concerning the call. This tends to cheapen (not in dollars and cents) the doctrine of the divinity of the call and is contrary to the will of God.

"In order that the sanctity of the call may be guarded and everything pertaining to it be done in conformity to the will of God, we recommend

"1. That a study of the call again be made (a) by our several District conferences, (b) by our congregations in their meetings; 2. that a series of sermons on this topic be preached by every pastor in his congregation; 3. that all congregations and pastors adhere strictly to the rules and regulations concerning the calling of a pastor as laid down in the 1937 edition of the *Handbook* of our Synod, page 48, 2a and b." T.L.

The Inadequacy of the Pittsburgh Agreement.—Reporting on the 1940 Convention of the American Lutheran Church, *The Lutheran* of Nov. 6, 1940, quotes the following from the statement submitted by the Missouri commissioners to the A.L. Church: "Another difficulty which in our opinion must be adjusted before church-fellowship between our two bodies can be established, pertains to relations to the honorable United Lutheran Church. . . . The item of chief importance is the so-called Pittsburgh Agreement on the inspiration of the Holy Scriptures,

an agreement which particularly later developments have proved to be inadequate." (See *C. T. M.*, X:382, for the text of the Pittsburgh Agreement.) Still later developments give additional proof of the inadequacy of the Pittsburgh Agreement. These latest developments are the resolutions passed by the U. L. C. at Omaha and by the A. L. C. at Detroit. These resolutions prove that the Pittsburgh Agreement is too vague and indefinite. The U. L. C. declared at Omaha that the Pittsburgh Agreement does "not in any wise alter . . . the Baltimore Declaration of 1938." (*The Lutheran*, Oct. 30, 1940.) The Baltimore Declaration of 1938 accepts "the Scriptures as the infallible truth of God in all matters that pertain to His revelation and our salvation," but refuses to accept the Scriptures as the infallible truth of God in all matters. (See *C. T. M.*, IX:917 ff.) In fact, the U. L. C. commissioners, on whose recommendation the Baltimore Declaration was adopted, were "unable to accept the statement of the Missouri Synod that the Scriptures are the infallible truth 'also in those parts which treat of historical, geographical, and other secular matters'" (quoted from the *Minutes* of the 1938 Convention of the U. L. C., p. 468). The Baltimore Declaration repudiates verbal, plenary inspiration, and the Omaha Convention accepted the Pittsburgh Agreement as in no wise altering the Baltimore Declaration. The Detroit convention of the A. L. C., on the other hand, accepted this same Pittsburgh Agreement as teaching verbal, plenary inspiration. "We accept the Pittsburgh Agreement with the definite conviction that this Agreement is in complete harmony with the *Declaration* and the *Brief Statement*." (See *C. T. M.*, XI:933.) Surely, a doctrinal statement which one party finds in harmony with the Baltimore Declaration and the other party finds in harmony with the *Brief Statement* of the Missouri Synod — the framers of the Baltimore Declaration having declared that they are out of harmony with the doctrine of Inspiration found in the *Brief Statement* — is an unclear, ambiguous statement.

It should be stated in this connection that a minority in the U. L. C. convention was not able to see that the Pittsburgh Agreement is in harmony with the Baltimore Declaration. *The Lutheran* of Oct. 30, 1940, reports: "The above recommendations bearing on the Articles of Agreement" (calling for acceptance of the Pittsburgh Agreement) "were adopted at the session on Saturday morning, Oct. 12. At the closing session on Oct. 16 permission was given to enter upon the minutes of the convention, *first*, the dissent of three members of the Commission" (which drew up the Pittsburgh Agreement together with the A. L. C. commissioners): "Drs. Henry H. Bagger, Paul H. Krauss, and E. Clarence Miller, who accompanied their request with an explanatory statement. *Second*, a resolution of dissent signed by seventy members of the convention elected by the Central Pennsylvania Synod, which was presented by Dr. M. R. Hamsher and accepted for entry into the Minutes." We have not seen this "explanatory statement." But we know from public declarations by U. L. C. theologians that the Pittsburgh Agreement is looked upon by some as a departure from the Baltimore Declaration. See, for instance, the article "The Pittsburgh Agreement and Lutheran Unity," by Dr. H. C. Alleman, published in the *Lutheran Church Quarterly*, October, 1940. Dr. Alleman takes exception to the statement in the

Pittsburgh Agreement that the books of the Bible constitute "a complete, errorless, unbreakable whole." He states, further, that "the report at Baltimore also stated that a meeting had been held with a commission representing the Missouri Synod and that . . . there was disagreement on 'the verbal inspiration of the Scriptures.'" Again: "The Pittsburgh Agreement adds to the Baltimore Declaration an element which changes the entire complexion of that Declaration." Again: "The Articles constitute what is called the Pittsburgh Agreement. They had better be called the Pittsburgh Disagreement. The Agreement does not take into consideration the variety of opinions on the subjects with which it deals by men who are equally entitled to the claim to be 'good Lutherans.'" And, finally, Dr. Alleman makes this statement: "The articles are not crystal-clear and are susceptible of conflicting interpretations." E.

"Why do We Lutherans Not Believe in a Millennium, and How do You Understand Rev. 20?"—The *Lutheran Standard* for Sept. 14, 1940, answered these questions exhaustively. We cull a few paragraphs. "In the Apostolic Creed we profess to believe that the ascended Christ now 'sitteth at the right hand of God the Father Almighty, from whence He shall come (not to establish a glorious earthly kingdom but) to judge the quick and the dead.' And in the explanation of the third article of the Creed we, with Luther, confess that Christ 'will at the Last Day (not a thousand years before that day) raise up me and all the dead.' He will raise up 'me' as a believer in Christ and an heir of heaven. But 'all the dead' are not saints of God. Thus we here profess to believe that all the dead will be raised up at the same time. This great truth is also taught in the Nicene Creed and in the Athanasian Creed. . . . The millennialists teach that the dead will not arise at the same time, but that the resurrection of the saved, or at least a part of the saved, will take place a thousand years before the resurrection of the lost. Jesus, however, says: 'The hour is coming in which all that are in the graves shall hear His voice and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,' John 5:28, 29. . . . The resurrection of both the saved and the unsaved as well as the general judgment will take place on the same last great day. . . . Now, why are we giving you this outline of the lauded millennial idea? To show you that it must be false, because, if it were true, we would know the time of the final judgment. It would then come just a little season after the thousand years of the glorious millennium. Thus the great day of judgment would still be at least a thousand years away. Is this in agreement with the repeated warnings: 'Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh,' Matt. 25:13; 1 Thess. 5:2? . . . Scripture knows of but one second visible coming of Christ and that is to judge the world. . . . Those who die in the Lord are pronounced 'blessed' forevermore. They rest from their labors. Now, imagine these blessed ones being brought back to this sin-cursed earth to live here again for a thousand years. . . . The thousand years refer to a complete but indefinite length of time. It is the entire New Testament era, from the redeeming work of Christ to the time of His return. . . .

'This is the first resurrection.' John here refers to what he has written in verse 4 [of Rev. 20]. When the 'souls' of the saints who had been raised from spiritual death pass into the heavenly life, this is the first resurrection. . . . Then, when for the distressed children of God the extremity is greatest, the visible Christ shall suddenly appear in glory as Judge. Satan will be cast into the 'lake of fire.' The bodily resurrection of all the dead and the 'change' of those then living will take place 'in the twinkling of an eye' (1 Cor. 15:51,52), and the great final judgment of all mankind will immediately follow. . . ." E.

"The Faith by which the Church Lives,' by Georgia Harkness. — Dr. Harkness writes always to a clear-cut outline with lucid language and so is a delight to read. Her message in the present volume is affirmative. She is, indeed, aflame with vital faith, the faith by which the Church lives, 'not about which it argues.' Within that realm she considers the aspects which she believes to be most vital to Christian experiences and the 'worshiping community we call the Church.' Her personal credo constitutes her conclusion as to the faith by which the Church does live. She believes in God, in man, in Jesus Christ, in the Kingdom, in the Church, in the witness-bearing duty of Christians in the 'limitless resources of God for every situation.' There would be those who would feel that Miss Harkness is weakest in her Christology and strongest when dealing with her recent world-wide contacts. No one could fail to find uplift in the spirit with which she faces the current situation, and the book rates high as a fresh presentation of truth in relation to that situation. Ralph D. Heim." *The Lutheran*, July 31, 1940.

The faith which Dr. Harkness advocates discards the *inspired* Bible. "The other great pitfall of reliance on the authority of the Bible, namely, the disregard of historical and scientific fact that ensues from belief in its literal inspiration. The battle is not yet won. Like the poor, literalism is always with us." (P. 57 in the book reviewed by the Gettysburg professor.) "Let us admit the inaccuracy and inadequacy of the gospel records. . . . Out from the pages of the synoptic gospels, clouded over as they are with the dust of first-century Jewish-Christian thought, shines a luminous human figure." (P. 68.) "Whatever the historical authenticity of the Great Commission, Matt. 28:19." "Much of what is recorded as the resurrection story is poetry and high mythology. . . . To literalize it is to flatten it out and raise innumerable questions." And the reviewer speaks of this book as being aflame with vital faith! "I do not propose to try to set forth any abstract doctrine of the divinity of Christ. I do not believe it can be adequately expressed in abstract terms, though the theologians of the ages have wrestled with it." (P. 95.) "He gave Himself, in all He did, so beautifully, so tragically, so compellingly that one cannot be truly confronted by that life and remain unmoved. . . . We must say: 'Truly, this was the Son of God.' . . . Jesus loved persons, and He loved God, He lived for persons, and He lived for God, in a manner unique among all the figures of history. It is not strange that, when men looked upon Him, they beheld His glory, glory as of the only Son of the Father, and in such grace

and truth saw God Himself." Weak in her Christology but none the less aflame with vital faith! "The ordinary connotation of grace as naturalness and winsomeness comes closer to its Christian meaning than does the implication of a propitiation or substitution theory of the atonement, that salvation had to be wrested from an unwilling God by the blood of Christ. If we are redeemed by the grace of God in Christ, it is because Jesus Christ has shown us the way to lay hold upon the freely offered, the graciously given, love of God." (P.155.) "Here has lain the main source of Liberalism's strength. 'Let us make the moral message of Jesus the center of our faith.' . . . Such Liberalism was and is a cleansing and emancipating force for many Christians." (P.62 ff.) "That the contrast between human achievement and salvation through divine grace is less clearly drawn in the gospels than in the words of Paul seems to me to indicate that Jesus was less willing than Paul to separate them." (P.112.) There are few who would want to say on the basis of such statements that "she believes in Jesus Christ." And "she believes in man." That is true. "Equally clear is the evidence that Jesus believed in the potential capacities of individuals to live on a high level of moral achievement. . . . Jesus was less willing than Paul to separate human achievement and salvation through divine grace." (L.c.) "The faith by which the Church lives, 'not about which it argues.'" Correct again. "We are talking here about a *faith*, not a body of creedal formulations, . . . about the faith by which the Church *lives*, not that by which it argues." (P.10.) "As yardsticks by which to measure the boundless reaches of our faith or as molds within which to confine it, the creeds of Christendom are dangerously deceptive." "The Twelve and the Seventy were entrusted with a burning message, but unencumbered with superfluous physical or creedal baggage." "The Church does not live by an assembling of dogmas but by an affirmation of faith." (Pp.57, 118, 158.)

We need not be surprised that *The Lutheran* can review such a book quite favorably. It has spoken similarly before this. Take, for instance, Higher Criticism. Our book states: "The Covenant Code in the Book of Exodus was formulated about a thousand years before the time of Jesus." "The majestic creation myth with which the Old Testament opens was written late, in the priestly postexilic era." (Pp.86, 140.) And in *The Lutheran* of July 31, 1940, the Gettysburg professor Raymond T. Stamm states: "The predictors tear the Book of Daniel out of its origin in the revolt of Judas the Maccabee against King Antiochus Epiphanes in 168 B.C." Our book states: "If we would sort out the humanly crude from the divinely pure in the message of the Bible, we have an authoritative measure—the mind of Christ." (P.70.) And in an article by the Gettysburg professor H. C. Alleman in *The Lutheran* of Jan. 14, 1937, we read: "We must do what Luther said in a homely, but penetrating sentence: 'The pure Scriptures must be separated from their dregs and filth, which it has ever been my aim to do, that the divine truths may be looked upon in one light and trifles of men in another.'" (See CONC. THEOL. MONTHLY, VIII:542.) The same Gettysburg professor wrote in the *Lutheran Church Quarterly*, July, 1936, p. 240: "It [the Bible] has carried with it the husk as well as the kernel. There

are many things in the Old Testament, and some in the New Testament, which are temporal and even provincial. When we read Old Testament stories of doubtful ethics and *lex-talionis* reprisals, with their cruelty and vengefulness, their polygamy and adultery, it is difficult for us to sympathize with the theory of verbal inspiration." E.

The American Lutheran Conference.—In the *Lutheran Companion* of November 28 the editor, Dr. E. E. Ryden, who is the president of the American Lutheran Conference, publishes a fairly complete report on the meeting of this organization held in Minneapolis, Minn., November 13—15, 1940. It was the fifth biennial convention of this body. What interests the readers of the *CONCORDIA THEOLOGICAL MONTHLY* particularly is the discussion which took place at this convention with respect to fellowship negotiations between the various Lutheran church-bodies. We quote the following paragraph: "The movement to solidify the Conference organization was given encouragement by the repeated assurances of the representatives of the American Lutheran Church that its fellowship negotiations with the Missouri Synod and with the United Lutheran Church in America should under no circumstances be interpreted as a step toward organic union with either group. Indeed, Dr. E. Poppen, president of the American Lutheran Church, actually pleaded with the delegates not to put such a construction on the above-mentioned negotiations and declared that his body has no other plan or desire than to continue as a member body of the Conference. Thus the Conference closed its own ranks and knitted more firmly the ties of Christian fellowship which bind its groups together during those heartening days of the decennial convention."

A person cannot help asking, Is the American Lutheran Conference not at all interested in doctrine? Apparently there was no discussion of doctrinal issues, no mention of the denial of Verbal Inspiration which occurred in the Norwegian Free Church, no pointing to the necessity of reaching Scriptural practice concerning unionism and lodge-membership.

Everybody must realize, of course, that there can be no fellowship between the American Lutheran Church and the Missouri Synod unless the American Lutheran Church either leaves the American Lutheran Conference or the latter, both with respect to doctrine and practices, places itself on the foundation of the Synodical Conference.

Another matter that received much emphasis was that of extending aid to those Lutheran foreign missions which now through the war are cut off from their source of supplies. The editor writes: "After listening to its Commission on Lutheran Church Unity, through Dr. M. Reu, declare that the present desperate plight of Lutheran foreign missions constitutes a definite call from God to the Lutheran Church in America to unite all its resources to come to their rescue, the convention instructed its president to invite the presidents of the United Lutheran Church in America and the Missouri Synod to join him in extending a call for a general conference of all Lutheran groups in America, not only to consider the plight of the distressed missions, but also to discuss other matters of practical Lutheran cooperation.

"If the plans for such a conference are realized, it may become one

of the most important moves ever made toward the ultimate goal of closer unity among the Lutherans of America. Thus the decennial convention not only sought to close its own ranks, but the ranks of American Lutheranism as well."

Our comment is that, while the Missouri Synod is eager to assist war-sufferers, when the question of union arises, the only union it is interested in is that which has the proper doctrinal foundation. A more complete report on this convention may be submitted later. A.

Two Items Pertaining to India.—A peculiar type of missionary politician was C. F. Andrews, who died at Calcutta last spring. Educated at Cambridge, he was sent to India as an educational missionary, joining the staff of St. Stephen's College, Delhi, in 1899. He was soon attracted to the great Bengali poet-philosopher Rabindranath Tagore and subsequently joined Tagore in various social, political, and national activities in behalf of renascent India. He was the honored friend and coworker of Mahatma Gandhi ("I have not known a better man or a better Christian than C. F. Andrews"), an ardent exponent of social and international morality, and a proficient writer; but as a Christian,—well, if social-welfare work and a compassionate interest in the oppressed constitute Christianity, C. F. Andrews, too, was a Christian. In that event, however, we had better save ourselves the bother and expense of sending missionaries; India herself can develop "Christian" sons of that type, has, in fact, developed them, notably men like Ram Mohan Roy, Keshub Sunder Sen, and our contemporary Tagore.

A proposal to avert Hindu-Muslim friction in the India of tomorrow is advanced by Mr. M. A. Jinnah, the Mohammedan Gandhi. The idea is to set up a Muslim state in North India and to transfer populations between it and Hindu India. Discussion has been warm and widespread, but public opinion is apparently not unreservedly favorable to a dismemberment of the India we know and even less impressed with the transfer of populations implied in Mr. Jinnah's proposal. E. H. M.

Methodist Protestants Change Name to Bible Protestants.—Not all Methodists in our country joined the huge merger of the former three Methodist divisions, consummated in Kansas City, Mo., last summer. In the States of New Jersey, New York, Pennsylvania, and Connecticut the Methodist Protestant Church, incorporated in New Jersey as the Eastern Conference of the Methodist Protestant Church, "refused to join in the unlawful and what we consider sinful merger because of the unbelief and Modernism in the merged Methodist Church and because we desire to adhere to the fundamental doctrines and system of government of our Methodist Protestant Church, of which Church we are the true remaining today." (Cf. *Christian Beacon*, Oct. 3, 1940.) This group of loyal Methodists, feeling that "the name Methodist has become tainted and is detrimental to our testimony in maintaining the fundamental doctrine and system of church government of the Methodist Protestant Church," has now changed its name into Bible Protestant Church. Among the "Articles of Doctrine and Faith" adopted by the Bible Protestants the first declares Scripture to be the only source and standard of faith: "We believe that the Bible, in the original tongues, is the

verbally inspired Word of God and that it is the only infallible rule of faith and practice" (2 Tim. 3:14-16). Other articles declare the denomination's faith in the Holy Trinity; the deity of Christ; salvation by faith in the blood sacrifice, death, and resurrection of Christ, the Son of God; His ascension and session at the right hand of the Father; the Church as the body of Christ, of which every one is a member "who accepts the Lord Jesus Christ as his personal Savior"; the divine "institutions" of Baptism and the Lord's Supper; the personality of and the eternal punishment of Satan; the bodily resurrection of the dead, both of the just and the unjust; the "eternal, conscious punishment of the lost"; the "eternal joy of the saved"; and the millennial reign of Christ. Paragraph 8, which treats of the last point, reads: "We believe that Christ may at any moment return in the air to rapture the saints and that a tribulation period of seven years shall follow, after which He will come to the earth with His saints and rule for a thousand years. After this the wicked will be judged and cast into the lake of fire (1 Thess. 4:13-18; 1 Cor. 15:51-57; Dan. 9:27; Matt. 24:15-21; 24:27-25:46; Rev. 19:11-20:10)." From these passages, however, the millennial coming and reign of Christ cannot be proved, so that on this point the Scripture principle, stated in paragraph 1, is practically denied. Writing editorially on this confessional group, the *Christian Beacon* says: "They have given a testimony against an unholy and unscriptural union. . . . The Conference also took an interesting and significant action relative to the Federal Council of the Churches of Christ in America. It denied the claim of the Federal Council to represent American Protestantism and declared that, since free time is granted to the Federal Council by the radio chains, free time should also be allotted the true Biblical groups in America to present the true Word of God on the air. More and more people are realizing the need of some national association or council of Bible churches which can speak for, and receive, free time in which to present the only Gospel which can save the souls of men. America is desperately in need of the message which the Bible contains of individual, personal salvation by faith in Jesus Christ. It is this message which will preserve democracy and not the superficial cry 'Preserve democracy!' which is being voiced by the Modernist." The organization of this orthodox group of Methodist Christians proves that the spirit of testimony is not yet dead in our country. The personal sacrifices involved in this defiant separation from the overwhelming merger group are not small by any means, and every professing believer must truly honor the Christian heroism which will suffer reproach rather than deny the personal conviction of the divine truth. J. T. M.

A Mormon Attack on Luther.—When one of our Lutheran young women, some time ago, visited Salt Lake City and the Mormon headquarters, she was given a pamphlet written by a certain R. M. Bryce Thomas of London, England, entitled *My Reasons for Joining the Church of Jesus Christ of Latter-day Saints*. Among the many strange statements contained in this treatise we also find an alleged quotation from Martin Luther: "It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians

after the apostles." The father of the young woman is a pastor of our Synod. He promptly wrote to the Bureau of Information of the Mormon Church to give him evidence for the alleged quotation, in other words, to prove that Luther ever wrote these words. The reply of Joseph J. Cannon, president, was strangely delayed and rather evasive. It states, in part: "He [Colonel Thomas] is a very exact and scholarly man and, I have no doubt, had it [the quotation] when he prepared his booklet many years ago." We have searched the writings of Luther in an honest attempt to locate a statement which would even sound like the quotation printed in the booklet by Thomas, but have found nothing but scores of passages which most emphatically defend infant baptism, also on historical grounds. A statement in a letter addressed to two pastors with regard to the Anabaptists is typical of Luther's teaching: "I still hold, as I also wrote in the postil, that the surest baptism is that of the children." (XVII:2204, of the year 1528.) P. E. K.

An Address on Church Union at the Convention of the A. L. C. at Detroit. — Dr. Arndt, chairman of our Committee on Lutheran Union spoke as follows:

"My colleague Dr. Engelder, Dr. Karl Kretzmann, and I come to you as representatives of the Missouri Synod Committee on Lutheran Union, and we bring you cordial greetings and the best wishes of this committee.

"Whoever has studied the history of the Lutheran Church in America will be reminded by our visit of the years from 1872 to 1881, when the Ohio Synod, now a part of the American Lutheran Church, and the Missouri Synod marched shoulder to shoulder in the Synodical Conference and jointly built the Lutheran Zion in this country.

"Will those great days return? Will not only the former Ohio Synod but the former Iowa and the former Buffalo Synod as well, both now likewise component parts of the American Lutheran Church, be brought into fellowship with the Missouri Synod and our sister synods in the Synodical Conference? That is our fervent wish and prayer, and our being here is a token of the sincerity of these our sentiments.

"It is our conviction that there are still obstacles hindering the immediate establishment of church-fellowship between our bodies. Owing to the kind invitation of your committee that we draw up a formal statement setting forth what in our opinion still hinders the establishment of church-fellowship between our bodies, we have submitted such a statement. It is not necessary that I dwell on its contents now. Your president has made it available for all of you in mimeographed form. We should like to ask you to give the points we mention your prayerful consideration.

"Some of the obstacles which we enumerate are of such a nature that they cannot be disposed of in a hurry but that considerable time and patience are required in adjusting them. We should like to plead with you not to let this delay perturb you, just as we tell our own people not to lose courage and become impatient because of the apparent slowness of progress. What is important is, not that we quickly present a united front, but that we become thoroughly one and united in our doctrinal convictions and in the assurance that we are brethren and

belong together, so that the ultimate declaration of fellowship is merely the announcement of a situation which has already come to be a fact.

"Unity of doctrine, unity of conviction, unity of faith — we hold that this is a treasure which no church-body can prize too highly. When we held our meetings with your honorable committee and discussed one Scripture doctrine after the other, and when it became apparent that on all the main doctrines of God's Word we were in full agreement, all of us were deeply moved, our hearts were filled with gratitude to God, and we saw in it an evidence that our heavenly Lord has not yet forsaken His Church but still grants His Holy Spirit. And when in 1938 our church-bodies declared that in the respective documents there had been achieved the doctrinal basis for future church-fellowship, what expressions of joy were there not heard on all sides! 'Praise God, from whom all blessings flow' — that is what hearts felt and lips spoke. Can this work remain unfinished? God forbid! Let us, God helping us, move forward to the consummation.

"Since our committees form but a very small section of our church-bodies and therefore most of our pastors could not be present at the discussions, the intersynodical conferences of pastors of our two bodies which have been held, and are being held, throughout the length and breadth of the United States are of extreme importance. May the number of such meetings increase and the unification process thus be accelerated!

"When Ohio, Missouri, and other synods in 1872 formed the Synodical Conference, the factor which drew these bodies together was the conviction that in the teachings of the Lutheran Church we have not speculation but the unadulterated truths of God's Word; that, when Luther inaugurated the Reformation, he not merely ushered in a new age, but through God's grace gave back to the Church the pure Gospel of Jesus Christ, assigned the Cross its proper place at the center, and in general adhered to the teachings which have been proclaimed with great power for all ages by the inspired prophets and apostles. These doctrinal treasures — of that the fathers were sure — are preserved for us and set forth in the Lutheran Confessions. Because our fathers had these Confessions and had found in them the pure teachings of Holy Scripture, they considered themselves very rich. The conviction of the Scripturalness of Lutheran teaching filled them with holy enthusiasm. Have these convictions changed since 1872? Have they been proved false? Perish the thought! We reply, 'The Word of the Lord endureth forever.' Luther to all of us is still the great Reformer of the Church, and the teachings brought before us in the Lutheran Confessions are still the hope of sinning, suffering, despairing, war-torn humanity. To the spreading of these truths your church-body and ours have dedicated themselves. What a great thing it would be if we could jointly carry forward the flag of genuine Lutheranism and in a day of doctrinal indifference and skepticism encourage each other to remain strong, loyal, and uncompromising in the confession of the old saving truth.

"Let us not think that the task of preaching this truth is hopeless. It is true that the divine character of the Holy Scriptures, their

inerrancy or infallibility, is violently attacked, and that church-body which places itself solely on the Scriptures is said to have for its basis an outmoded, crumbling, collapsing foundation. Likewise the bold proclamation that in the Lutheran Confessions there is enshrined in its purity the gold of Scripture doctrine is regarded as manifesting a narrowness of outlook which is strangely out of harmony with the spirit of the modern age. Against all such talk and criticism let us defiantly say:

"The Word they still shall let remain
And not a thank have for it.
He's by our side upon the plain
With His good gifts and Spirit.

The Word won the victories of the Church in the past; it will win them today. May this conviction help to bring us, the sons of Luther, together in a God-pleasing fellowship! O Lord Jesus, so I say and, I know, you say, O Lord Jesus, grant it for the sake of Thy divine love."

J. T. M.

Prominent Church Leader on the Philippine Islands Dies.—From the *Christian Century* we take over the following paragraph: "The death of Gregorio Aglipay, presiding bishop of the Independent Catholic Church of the Philippine Islands, removes the head of a denomination which claims well over a million members. The Aglipayano Church, as it is called in the Philippines, broke its connection with Rome soon after the beginning of American occupation. A historic decision of the United States Supreme Court ousted its members and priests from the great cathedral-like churches in which they had worshiped, but so complete was their domination of many sections of the islands that the churches fell into ruins while the Aglipayanos worshiped in bamboo sheds. In its polity the Church has retained the forms of Catholic worship, but in doctrine has grown increasingly liberal and nationalistic. Aside from a fraternal and tenuous relationship with American Unitarians, the Church never established contacts with churches of the outside world, and its indefinite continuation after the death of its leading figure is a matter of grave uncertainty. The Church was particularly strong in the northern part of the islands, from which most of the Filipinos in America and Hawaii have come."

"Losing Fight Against Our Lady."—Under the heading "Tablet in St. Louis Church Recalls Losing Fight of Theologian Against Our Lady" the Catholic weekly *Register* (Oct. 27, 1940) relates triumphantly how 68 years ago Dr. Edward P. Preuss, for a short time professor at Concordia Seminary, was received into the Catholic Church and dedicated to the "Church of St. Mary of Victories" a votive tablet "to commemorate a victory won over himself by one who once did not blush to malign her." A picture of the votive tablet is shown, and around it is written the story of Dr. Preuss's conversion to Catholicism. We quote in part: "In 1865 a young Lutheran theologian published in Prussia an attack upon 'the Romish doctrine of the Immaculate Conception,' which he thought would show 'that the Papacy, through its solemn sanction of this dogma, has cut itself loose from its material basis, tradition and the Bible.' Seven years later, in the Church of St. Mary of Victories,

at Third and Gratiot streets, in St. Louis, that same theologian, completely won over by the Virgin, whose high position he had disparaged, was received as a Catholic. A remarkable votive tablet in St. Mary of Victories Church preserves the memory of the losing battle that Dr. Edward P. Preuss waged against the Immaculate Mother of God. The story is brought to the fore now by the fact that St. Mary's has been made headquarters of the *St. Louis Register*, soon to be published, and that the Most Rev. John J. Glennon has officially put the new archdiocesan paper under the patronage of our Blessed Mother, from whom he begs an 'abundant share of blessings' for it. A further defense of Lutheran orthodoxy by Dr. Preuss infuriated the rationalists, and on Dec. 8, 1868, the Feast of the Immaculate Conception, the theologian felt impelled to resign from the college in which he taught. While he was on board the ship to America, a perilous storm aroused his first misgivings about Luther's doctrine of salvation. In this country these doubts were apace until, on Dec. 1, 1871, he resigned his professorship in a Lutheran institute, hoping to get away before the 8th, a date he had come to dread. But it was precisely on the 8th that he left. 'The Mother of God, whom you publicly accused of sin,' a still voice told him, 'has proved the stronger.' The following year, at the Church of St. Mary of Victories here, Dr. Preuss was baptized, and therein he placed his votive tablet, which bears in Latin this inscription: 'In honor of the Blessed Virgin Mary of Victory this memorial is placed to commemorate a victory won over himself by one who once did not blush to malign her, but who now serves her with a loyal and grateful heart as the most merciful Mother, conceived without sin. St. Louis. The Feast of the Immaculate Conception of the B. V. M. A. D. MDCCCLXXII.' Six years later, in reparation for the wrong he once did Mary's name, Dr. Preuss published in German his *Apologia, In Praise of the Immaculate Conception*, the fruit of quarter hours stolen from a busy life." The article mentions also that the "four sons of Dr. Edward Preuss have served the Church well," and continues: "Three are now priests. They are the Rev. Francis M. Preuss, S. J., of St. Stanislaus's Seminary, Florissant, Mo.; the Rev. James M. Preuss, S. J., pastor of St. Benedict's (colored) Church in Omaha; and the Rev. Joseph Preuss, pastor of St. Michael's Church in Shrewsbury, St. Louis County, Mo. A fourth son, Arthur Preuss, who died in 1934, was founder and for forty years editor of the *Fortnightly Review*. He gained an international reputation as a defender of the faith by his books on Socialism and Freemasonry and his translating and editing of theological works." Of Mrs. Preuss the article says: "The wife of Dr. Preuss never came into the Catholic Church. She lived and died faithful to Lutheranism." The article closes with the words: "For years, Dr. Preuss edited the famous German Catholic daily of St. Louis, *Amerika*. Out of deference to his learning, only Latin was spoken when he was received into the Catholic Church." Our only comment this time is 1 Cor. 10:12. The same number of the *Register* reports that the new translation of the Catholic New Testament will be on the market by next spring and that the Franciscans will have the sole right to issue the work for a year. The New Testament is expected to have a circulation of a million copies and will sell at 50 cents a copy. The

Catholic Hour, as is also reported in this issue, now has a record network of 106 stations, with 20,900 letters coming in each month. The current Catholic speaker on the Catholic Hour is the Rev. James M. Gillis, C.S.P., editor of the *Catholic World*. J. T. M.

The Business of the Minister.—To stress the importance of your task, let me add, furthermore, that a very warped conception of church-work characterizes our present age. There are ever so many who consider it the duty of the Church to improve social, civic, and moral conditions but have no conception whatever of genuine preaching of repentance and faith, of sin and grace, of condemnation and salvation, of hell and heaven. Oh, how important that you train men who will lead sinners to Sinai, to quake and to tremble, and then to Golgotha, to find comfort and the joy of salvation in the precious wounds of our Redeemer. Again, there are those who are deeply interested in community improvement, in group activities, but seemingly know nothing about concern for the salvation of the individual soul. Others there are who are constantly dreaming about a world-wide influence which the Church might exert, instead of showing real concern for thorough work in the application of the Gospel to the individuals in that community into which God has placed them. Unfortunately, there are such as cannot see the opportunities in their immediate vicinity but are ever attempting to look beyond to wider circles of activity. In the face of such a situation your work mounts to an ever higher degree of importance. The paramount need of the Church of the future continues to be a ministry with a firm determination to know nothing save Jesus Christ, and Him crucified, a ministry with open eyes to behold the opportunities to apply this precious Gospel unto blood-bought souls with whom God brings them into contact.

DR. J. W. BEHNKEN in "The Office of the Teacher in the Church"
at the Professors' Conference, 1940

Does Present-Day Romanism Still Constitute a Peril to Religious Liberty?—This question is often asked. There are many Roman Catholics who deny that their Church at present still clings to those theories which in former years resulted in the bloody persecution of those who disagreed and in the iniquitous Inquisition. There is no doubt that many, if not most, American Roman Catholic laymen would condemn a policy involving the suppression of other churches by the State. When, however, Rome speaks officially, the old note is still sounded. Recently a book appeared that is called *Catholic Principles of Politics*, written by two men who can be regarded as official spokesmen of Roman Catholicism in America, Fathers Ryan and Boland. A writer in the *Christian Century* quotes several sentences from this book, which we put down here.

Contending that the State has to concern itself with religion, the authors say: "To deny [this] is to maintain the illogical position that man owes God religious worship under only one aspect of his life in only one department of his life." (P. 311.) Furthermore, the authors maintain that the State must not only have a care for religion, but "recognize the true religion. This means the form of religion professed

by the Catholic faith" (pp. 313, 314). With regard to non-Romanist religious services in the Catholic State it is held that such services ought only to be "carried on in the family or in such an inconspicuous manner as to be neither of scandal nor of perversion to the faithful" (p. 317). The State ought to protect its citizens against the propagation of "false religious notions" (p. 337), which means that unrestricted liberty of speech and writing must not be granted. "Error has not the same rights as truth." (P. 318.) "Speech and writing are not ends in themselves. They are only means to human welfare." (P. 336.)

From these few sentences it can be seen that Rome by no means is in favor of full religious liberty. It does not favor separation of Church and State. Its ideal still is a State in which the government does the bidding of the Roman Catholic hierarchy in all questions pertaining to the borderland of religion and politics and which engages in as much persecution of non-Catholics as the temper of the times will permit.

A.

Brief Items.—From an exchange we see that in the State of Mississippi, according to a recent court ruling, pupils in parochial as well as in public schools receive free text-books if the schools maintain the educational standards. It is expected that the decision will be contested and argued before the Supreme Court of the State. To us it seems clear that here the dividing line between the sphere of the State and that of the Church was crossed by the State.

To secure a minimum salary of at least \$1,000 for each Methodist minister, the Illinois Conference of that Church will levy an "income tax," probably of one per cent., on the salaries of all ministers who receive more than that amount.—*Christian Century*.

The Methodist Church of Brazil, an autonomous body, has established a seminary in Sao Paulo. The school displaces two other Methodist seminaries which had been located in Central and Southern Brazil.

According to reports in the press nearly all the mission property in Chungking, the present capital of China, has been damaged or destroyed. The Methodist hospital is among the places that were affected.

Acid received more attention than atheism at the annual meeting of the American Psychological Association, if we may judge from the papers read and the experiments conducted. One experiment established the close relation between emotional disturbances and stomach acid. Another appeared to upset the theory that heavy babies are the slowest in learning to walk. Still another was said to show that frustration alters negativism partially but not wholly, and does not produce aggression.

There were 1,400 psychologists in attendance. Were they all of the "behaviorist" school? Was there none to say a word for the soul? Writes a commentator in *America*: "Much more significant than the papers read at the convention and the experiments described were the papers that were not read, the experiments that were not made. Ominous indeed it is when psychologists of a nation, gathered in convention, are nonchalantly unconcerned about the human soul and religion. . . .

Ominous, the absence of a 'frustration' test to ascertain the religious frustration of students in the secular schools and colleges."—*Lutheran Companion*.

Speaking of the A. L. C. missions in India, the *Lutheran Standard* reports:

"The Lord has blessed our work in the Nayudupet field in India far beyond our most sanguine expectations. Of the 255 baptisms last year, 211 were converts from Hinduism, probably a hitherto unattained record for the field."

It has been pointed out to us that the new president of the Board of Foreign Missions, the general secretary of the Board of Christian Education, and the Moderator of the last General Assembly are all signers of the Auburn Affirmation. Apparently, this means that to have signed that document was not an omen of popular vengeance. But the seeming success of exponents of that cause may be just part of our retribution, and theirs. Certainly the tremendous promotion, propaganda, and mechanical enthusiasm in our Church today seem to lack a vital something. Is it the blessing of the Spirit? Congregations are yearning for spiritual pastors and orthodox preachers. Presbyteries are holding "retreats" in an effort to lash themselves into some kind of spiritual warmth. Evening services are about discarded. Bible schools are dwindling. Gifts are wobbly. Church-union schemes die a-borning. Great preaching missions produce no results outside of the reports the managers themselves make. Glowing exceptions can be noted, and we often find them associated with sound preaching, a full schedule of worship, and the ministry of those who could not sign the Auburn Affirmation. "By their fruits ye shall know them."—*The Presbyterian*.

Expulsion from the Belleville, Ill., public schools of three members of the Jehovah's Witness sect for their refusal to salute the American flag has been unanimously upheld by the local board of education. A member of the sect in Tulsa, Okla., was denied the right of jury service by a district judge. Police in Wallace, Idaho, have jailed ten Witnesses on warrants charging them with violating a town ordinance governing the sale of literature.—*Christian Century*.

Dr. Henry E. Meyer of the Boston University School of Theology has been granted a sabbatical year, which he will spend in China aiding in the adjustment and reorganization of the religious education programs in the war-disrupted Chinese universities. Dr. and Mrs. Meyer sailed for China late last month; both of them will teach for a year in two of the largest theological seminaries and some of the smaller schools of China.—*Christian Century*, Oct. 23, 1940.

From New York comes a report that four members of the Fellowship of Reconciliation, eight Union Seminary students, and two Socialists went to the registration board on the day when the youth of the country was enrolled under the conscription law, and refused to register. A Federal grand jury twice gave them a hearing. Finally, so the daily press reports, they were sentenced to prison for a year and a day.

These words of Warden E. Lawes of Sing Sing Prison, taken from his book *Invisible Stripes*, may well be pondered by religious leaders:

"Were I a responsible religious leader, I would not be content with the fact that religion boasts of over 232,000 church edifices throughout these United States. I would be deeply concerned with the fact that most of them are unable to fill their pews. I would worry considerably about the 17,000,000 children and youths of America who are without direct church affiliation. I would be distressed over the growing apathy toward church among young and old. I would be ashamed to admit that the church plays so little a part in the lives of millions of adolescents as to leave them barren of spiritual development. And I would plead guilty to a lack of vision which sets the church aloof and indifferent to social and economic currents which lash at the human mind and heart in swirling orgies of hunger and want and death and destruction."

Augustana College and Theological Seminary in Rock Island, Ill., mourns the death of Dr. Gustaf Albert Andreen, who for thirty-four years had served as president of the dual institution. He retired in 1935. At the time of his death he was 76 years old.

The press reports the death of Katherine Mayo, known the world over as the author of *Mother India*. Toward the end of her life she was particularly interested in fighting the evils of the international trade in narcotics.

The Index of the Pope still functions. Recently the works of a prominent Fascist author, Alfredo Oriani, were put on the list of forbidden books for their "offensive attacks upon the Holy See."

Recently there died Mrs. Maud Ballington Booth, who with her husband had been at the head of the Volunteers of America. In wide circles she was known as "the little mother" of the Volunteer Prison League.

The *Christian Index*, a Baptist paper published in the State of Georgia, quite properly calls the Pope "the great straddler." The Pope wishes to be a political figure, but at the same time it is clear that he has the desire to throw in his lot with the victor in the present war. When it comes to politics, the Pope strikes one as the greatest opportunist living.

At a recent meeting in Chicago it was reported that attendance at divine services is much lower now than it was twelve years ago. At that time, so it was stated, on the average 34 per cent. of the membership of a congregation were found in attendance, and now the figure has sunk to 23 per cent. This is an alarming situation indeed. The figures, we take it, refer to the Reformed churches. Is the low attendance due to the Modernism which now is heard from very many pulpits?

He who always or at least as a rule reads Reformed authors, to whom the distinctively Lutheran, i. e., Biblical, doctrine sounds strange, will easily himself become estranged from it.—Dr. V. Koren, quoted in *Luthersk Tidende*.

A venerable father in Christ departed this life November 10. It was the Rev. Erdman Pankow, member of the Wisconsin Synod, who from 1890 to 1899 served as teacher at St. Paul's College, Concordia, Mo.

A.

Book Review — Literatur

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Harper's Topical Concordance. Compiled by Charles R. Joy. Harper and Brothers, Publishers, New York. 478 pages. 9½×6. Price, \$3.95.

While this stout volume is hardly a "wholly new work" in the sense of providing an index to Scriptural ideas for the first time,—we think of Nave's *Topical Bible*, the various subject-indices, Torrey's *Bible Text-book*, and the Thompson chain-reference system,—still it is doubtless a thorough effort at compiling Biblical ideas and one based on a modern and refreshing list of categories.

If our use of the book were conditioned only by the Preface, we should find ourselves out of harmony with it. For the compiler outlines its sphere of usefulness as follows: "In the old days most preaching was expository. The clergyman selected a Biblical passage and then prepared a sermon to expound the meaning and implications of it. Preaching in modern times has become increasingly topical. The clergyman selects a subject, suggested by the spiritual needs of his people or by the contemporaneous scene, and he then searches for some text appropriate to that theme. How much time can be consumed in such a search every Biblical student, every preacher, knows. . . . The book should fill a gap in the library of all Bible students as an important work of reference."

If this book will strengthen a tendency toward pretextual preaching in our circles, then we can hardly be enthusiastic about it. It is a curious anomaly that modernistic theology, which inveighs so heatedly against the "proof-text method" of preaching based on Biblical authority, should countenance this motto method of utilizing Scripture. For it is this use of pretexts which has made of the modernistic pulpit the demonstration of skill and literary ability but nothing more, nothing of the voice of God to man, seldom a reflection of the depths of the knowledge of God, and usually pleasant but shallow maundering. It is this, more than any single factor, which has made of preaching a non-essential industry, a leisure culture-activity.

But this does not imply that this handsome book has no value for the Scriptural preacher. The Bible is not a collection of catch-phrases but is composed for the most part of carefully outlined and developed essays, sermons, histories. If accordingly Mr. Joy's *Concordance* presents a phrase or sentence under a certain category, there is almost certain to be a considerable reenforcement of the thought of the text in its own context. There are 2,150 topics in this *Concordance*. Many of them are in the King James language, made familiar by the topical indices of the Bible editions; but many are in a more modern mold; we cite at random: *candor*, *citizenship*, *employee*, *expert*, *gentleman*, *social injustice*, *leisure*, *foreign missions*, *partiality*, *success*. It is in the recapturing of

the elusive phrase, the speeding up of the processes of association, that this volume will be of great assistance to the pastor as he prepares to preach and teach. After all, there must be a thorough familiarity with Scripture before its materials fit smoothly and positively into the teaching process. This book will not uncover the Bible; but it will help to recover what is known and enjoyed and therefore to enrich the preacher's speech and rescue it from the dreariness and sameness proverbial of much preaching.

While doctrinal bias might be expected in the intensive classifications required in such a work, the volume is remarkably acceptable also for the conservative preacher. On the subject of *Christ* there is a rich variety of categories. An ample system of cross-reference improves the system of selection.

Thus it is that a work planned for an area of preaching outside of the Lutheran emphasis is of genuine worth to every expository preacher. It deserves to stand next to the textual concordances on our bookshelves.

R. R. CAEMMERER

The Messages of the Prophets to Their Day and Ours. By Dallas C. Baer. Pulpit Digest Publishing Co., Great Neck, N. Y. 152 pages, 5 $\frac{3}{8}$ ×7 $\frac{7}{8}$. Price, \$1.50.

The Messianic Hope of Israel. Studies in Messianic Prophecy. By Max I. Reich. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 133 pages, 5 $\frac{5}{8}$ ×7 $\frac{7}{8}$. Price, \$1.00.

The author of *Messages of the Prophets* is pastor of Trinity Lutheran Church at Selinsgrove, Pa., a member of the United Lutheran Church. He discusses the major prophets, some of the minor prophets, also Elijah, Jonah, and Job. His interpretation not only fails to disclose the essential characteristics of the messages of these Old Testament writers, but in a manner characteristic of the "modern" view of the Bible ignores the Messianic content of prophecy and emphasizes the social implications, bearing down heavily on the darker side of American industry. The Rev. Mr. Baer is actually able to make of Isaiah chiefly a social reformer and does not in one paragraph or sentence bring out the Messianic message of the "Old Testament evangelist." He quotes Habakkuk's "The righteous shall live by his faith" and has not a word to say about justification. A thoroughly unsatisfactory discussion of the messages of the prophets.

The author of the second title is a Hebrew Christian, member of the faculty of the Moody Bible Institute. In a most reverent, thorough, and practical manner he discusses in *The Messianic Hope of Israel* the Messianic prophecies. Many side-lights on prophecy are disclosed by the author's intimate acquaintance with the Masoretic text and Jewish tradition. Where he strays into millennialist interpretation, we do not follow him, but the final conversion of Israel and related notions do not dominate the book, which supplies much good material for sermonic work during the season of Advent and for more than one Lenten series on prophetic texts.

THEODORE GRAEBNER

The Assurance of Faith. By Prof. L. Berkhof. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 86 pages, 5½×8. Price, 75 cts.

The author of this timely monograph is professor of dogmatics in the Reformed Calvin Theological Seminary, Grand Rapids, Mich., and author of a four-volume *Reformed Dogmatics*, a *Manual of Reformed Doctrine*, and other widely read works on doctrinal theology. In his writings he consistently represents the orthodox Calvinistic view, especially in opposition to Pelagianism and Arminianism. The fact that his treatise on the "assurance of faith" appears in its second edition proves that the subject is one of considerable interest and that his study has met with favor in large circles of believing Christendom. And well it may; for what the author here offers is a thorough, scholarly, stimulating exposition of Christian assurance, which no reader can peruse without profit, even though he does not agree with the writer on all points. In six chapters he discusses the following topics: the question of assurance in the present day; the doctrine in history; the connection between faith and assurance; the glory of assurance. The most important chapter in the book is that concerning the *foundation* of the assurance of faith, namely, the promises of God, the witness of the Holy Ghost, and the testimony of the Christian graces. What he writes on this matter is to be understood in the sense of the Canons of Dort, which say on this point: "This assurance, however, is not produced by any peculiar revelation contrary to, or independent of, the Word of God, but springs from faith in God's promises, which He has most abundantly revealed in His Word for our comfort; from the testimony of the Holy Spirit, witnessing with our spirit that we are children and heirs of God, Rom. 8:16; and, lastly, from a serious and holy desire to preserve a good conscience and to perform good works." (P. 56.) With regard to the Christian graces Professor Berkhof urges the warning: "Believers are not taught to regard their good works as the meritorious cause of their salvation but only as the divinely wrought evidence of a faith that is itself a gift of God. Their conclusion is based exactly on the assumption that the qualities and works which they discover in their life could never have been wrought by themselves but can only be regarded as the products of sovereign grace." (P. 68.) In the same sense the Formula of Concord declares that "our good works are evidences of the presence and indwelling of the Spirit of God." (*Triglot*, p. 799.) While this is true, the "Christian graces" are only *external proofs* (*testimonia externa*) of our state of grace and hence do not form a foundation of Christian certitude, which, in its proper sense, is always and only "of the essence of faith"; that is, true faith assurance is wrought by the Holy Ghost through the Gospel, coincides with faith, and must never be separated from faith. In other words, true assurance of faith is that divine personal trust in the Gospel promises (*fides divina*) which God Himself engenders in the heart through the means of grace. To distinguish, as the author does, between assurance "that is essential to faith" and assurance "that is not involved in faith" (p. 33 ff.) is both confusing and misleading; for there can be no Christian assurance unless there first be true faith. Assurance begins not earlier or later than faith, but always with faith,

and it is always coexistent with faith, no matter whether the believer has the *sensus gratiae* (which in severe trials may temporarily disappear) or not. As the only object of faith is the Gospel, so also the only object of assurance is the Gospel. Similarly, as the only means of faith is the Gospel, so also the only means of true Christian assurance is the Gospel, to which, of course, the divine operation of the Holy Spirit is indissolubly and efficaciously joined. We cannot follow the author when he writes: "The promises of God are not in and by themselves sufficient to awaken faith in the heart of the sinner. They are not seen in their beauty and strength until the eye of faith is opened by the operation of the Holy Ghost." (P. 56.) As a matter of fact, the Gospel-promises are never "in and by themselves," but they are always efficacious means of grace by which the Holy Ghost works. We must never think of any *separatio Spiritus Sancti a Verbo divino*, since Christ's words are always "spirit and life," John 6:63. Hence Christian assurance has but one object, namely, the Gospel, through which the Holy Spirit works and preserves faith. By its very nature faith suffers no other object than the divine Word; not even faith itself can be the object of faith or Christian assurance. The recognition of this basic truth is necessary in order that believers may be kept from an illusory certitude based upon a specious inward illumination or good works. The author quotes Boston as correctly remarking: "One may go to heaven in a mist, not knowing whither he is going," and then adds: "Our salvation depends on our state and not on our knowledge of it." (P. 82.) Not so did St. Paul speak in 2 Tim. 1:12 and 4:7, 8. While thus this book must be studied with care, its readers nevertheless should be grateful to the author for having presented this important subject to them in so thorough a way. What he writes on the objections of Romanism and Arminianism to assurance of faith, on Methodism's fictitious assurance, on the development of the doctrine from the time of the Reformation until Rationalism threw the doctrine overboard, on the cultivation of assurance and, in his final chapter, on the glory of assurance will make profitable reading for our pastors. To us it seems remarkable that, while there seems to be a weariness of doctrinal discussion in our own circles and with that a "*Tendenz zur Peripherie*," orthodox Calvinism delights in a revival of doctrinal study and succeeds in making this study popular even among its laymen. And private publishing houses, taking a tremendous risk, produce such books on doctrine and make money by doing so.

J. THEODORE MUELLER

These Three Alone. By Fred Taylor Wilson. Abingdon-Cokesbury Press, New York and Nashville. 270 pages, 5×7½. Price, \$1.50.

We recommend this book to our pastors. It is filled with refreshing and stimulating thought, well written. The author treats his subjects under these three heads: "Know Thyself," "Control Thyself," "Give Thyself." We quote a few statements to arouse an appetite for more: "It is abuse and not use which most rapidly wears out the human frame." (38.) "The true secret of physical attractiveness is beauty of spirit." (39.) "One of the evidences of a trained mind is its capacity for sustained and concentrated thinking." (45.) "The mind will grow

in a limited way when exposed to nature, but good books are its meat and drink." (62.) "We often confuse the terms 'religious' and 'Christian.' Many people are deeply religious who make no claim to a Christian belief. The holy men of India, who sit daily on beds of spikes and otherwise torture their bodies, are very religious, but they are not Christians." (89.) "It has been suggested that our present-day world would profit by declaring a moratorium on all further scientific discoveries until man had accumulated enough spiritual resources to be entrusted with the present fruits of his own scientific brain." (100.) "But some of the unhappiest homes in the world are those where misery walks on velvet and sorrow dines and wines in luxury." (204.) "Christ alone brought a ray of hope to those who look beyond this mortal life. While we see about us in nature lessons which strengthen our faith in an immortal existence, Christ alone offered us a reasonable hope. He did not leave us in the dust. As water quenches our thirst and food satisfies our hunger, so is He the answer to the anxious cry, 'If a man die, shall he live again?' No other traveler has yet returned from that undiscovered country to report to us his journey. He alone bore personal witness to the immortal life. 'Because I live, ye shall live also,' was His comforting counsel." (262.) — Of course, we cannot approve such statements as "There is a unity of belief among many religious groups. The 'Jesus, hold my hand' of the 'Holy Rollers' is at heart the same simple belief as 'The Everlasting Arms' of the Ethical Culture Society. The difference is largely in the manner of expression." (164.) Nor should the "scientists" who date the world back three billion years be given favorable recognition. The Christian motivation for the abundant life ought to be given greater emphasis.

The publisher's jacket gives the following information on the author: "Fred Taylor Wilson has won a threefold distinction as lawyer, author, and lecturer. He is a native Tennessean and an honor graduate of Vanderbilt University. He also holds a law degree from a Texas school, in which State he resided for many years. Mr. Wilson has also served as a Government attorney in both Washington and Chicago. His lecture engagements in recent years have extended from Houston to St. Paul and from New York to Denver. In recent years he has lived in Washington, where he has done much research work at the Library of Congress. He is the friend and companion of many of our leading scholars, statesmen, and Christian leaders." JOHN H. C. FRITZ

The Philosophy of Courage, or The Oxford Group Way. By Philip Leon, Oxford University Press, 1939. 222 pages, 4½×7. Price, \$2.00.

The Oxford Group Movement, or Moral Rearmament (MRA), commonly known as Buchmanism, has gained a foothold, at least temporarily, in widely scattered parts of the world. It numbers among its adherents leaders in the fields of science, finance, politics, philosophy, and theology. The movement has been praised as a world-revolution ushering in a new social order, has been denounced as an ethical-culture system on a par with Unity and other metaphysical cults, or it has been ridiculed as a bore. (According to *Time* the picture "Susan and God" satirizes a religion which closely resembles Buchmanism.) The fact is that Buch-

manism is still moving from place to place and conquering new fields. The world circulation of *The Rising Tide* as a one-issue publication and published at 61 Gramercy Park, New York, was over a million. What is the appeal and strength of this movement? Judging purely from the psychological viewpoint, one would have to say that Buchmanism has been successful in gaining converts through its work with individuals. The social gospel of Modernism ignored individual sin and guilt and promised salvation by correcting society *en masse*. As a result the social gospelers had no interest in the spiritual problems of the individual. Buchmanism, however, is interested primarily in the individual, whose soul must be "changed, cured, remade." Only when individuals have been changed, can we hope for an improved society. This philosophy is correct. But the technique of Buchmanism is basically wrong and fundamentally anti-Scriptural. Not only is the true character of sin simply ignored, but the plan of salvation is not even mentioned. This fatal weakness of Buchmanism vitiates whatever redeeming features it may have. In developing their scheme of "changing lives," Buchmanites do not ask, "What is God's plan?" but only, "Does our plan work?" With this pragmatic attitude in mind, they vehemently decry any and every "theological controversy," deliberately avoid reference to any specifically Christian doctrine, and grant to every convert the right to retain his former creed, philosophy, psychology, or ism. The "changed life," no matter how or why the change was effected, is the only condition of Buchmanism. It is a system of applied psychology but not God's plan of salvation. Its Moral Rearmament is autosoterism pure and simple, and its peculiar and unnatural emphasis on sin "raises the ego," makes a hero of the individual in his own eyes. Both of these features appeal to the natural man.

That this brief evaluation of Buchmanism is correct becomes very evident in Leon's work. Leon, an English philosopher and himself a convert to Buchmanism since 1935, presents this movement "in the language of philosophy, psychology, and the imagination." (P. 12.) He summarizes the tenets of Buchmanism as follows: "Let God change you, guide you, in everything along the lines of absolute honesty, purity, unselfishness, and love and use you to bring others to Him. When man listens, God speaks. When men obey Him, God acts. When men change, nations change." (P. 14.)

Leon's language is not always as simple as this. But after one has plowed through the first chapter of abstract philosophizing concerning God and man, he will see all the basic elements of Buchmanism in bold relief. Fear is at the bottom of all our troubles. Our various manias (dipsomania, greed, ambition, under conditions even conjugal love, etc.) are a disease, i. e., sin. Man's soul is "cured" when the instinct of self-preservation is replaced by the "passion of the Cross," an unselfish and absolute love. (P. 65.) In the "quiet time" God (according to Leon the personification of honesty, love, courage, p. 207) becomes "my psychoanalyst" (p. 82), and under this "guidance" the life is changed; in other words, courage replaces fear and unselfish love the former manias. The changed life exclaims: "I feel like a young Titan, who could blow off the

roof of the world. I am power and passion. I am the meeting-point of power streaming down and power surging up. I feel I could create worlds. I am the mystery of creation itself. I am birth and rebirth. I am part of the Resurrection and the Life." (P. 119.) This pantheistic, mystical experience is followed by "sharing," i. e., the changed man exposes his former self as thoroughly diseased because of fear, in order that another may be led to see his "sin," his lack of courage, his fear. (P. 151 ff.) Thus the cured soul will create new personalities, personalities of courage. And all the changed lives will constitute "the army of Revolution, which will be the World Church, the Army of the Resurrection sounding the last trump, the *reveillé* of the Apocalypse." (P. 159.) Society will become courageous and arm itself morally through the change of individuals and the surrender of all forms of fanaticisms. (P. 171.)

The headquarters of the Oxford Group heartily endorse this volume "as a philosopher's interpretation of the basis of Moral Rearmament." Any one desiring to acquaint himself with this movement will find Leon's book extremely helpful.

F. E. MAYER

Hymns from the Harps of God. Great Hymns of the Church, Their Authors, and Their Message. By W. G. Polack. Ernst Kaufmann, Inc., New York and Chicago. 125 pages, 5¼×7¾. Price, \$1.00.

One of the greatest treasures of the Church is its heritage of hymns. Yet many of the finest hymns of the greatest masters of Christian hymnody are little known and therefore little appreciated. Professor Polack has, even years ago, endeavored to supply interesting and stimulating information concerning some of the most beautiful hymns of the Church in a number of booklets intended for the ordinary reader and lover of Christian hymnody, under the general title of "Favorite Christian Hymns." The present book is another contribution in the field. Although intended also for the average reader, this book shows a wide scholarly background and is bound to give even the indifferent reader some insight into the beauties of Christian hymnody. The author has consulted the best sources, yet he has avoided ponderosity of language, so that one spends delightful hours in perusing page after page bringing interesting information on seventeen of our finest hymns. The division of the book into four parts: Glory Be to God on High; Christ the Lord to Us is Born; Wonder, Love, Worship, and Praise; and Songs in the Night, does much to alleviate the tendency toward tediousness that is sometimes found in books of this type. The book should prove a valuable holiday or birthday present, while yet its authentic and scholarly information will make it an asset to the pastor as well.

P. E. KRETZMANN

The Use of Candles in Christian Fellowship. By William H. Leach. Published by Goodenough and Woglom Co., New York. 46 pages. Price, \$1.00.

The author of this little volume is the editor of *Church Management*. He discusses the use of candles in the home, in the church societies, and in the services of public worship. He writes first of candles in the

Roman, Jewish, and Christian tradition. Then he shows how candles may be used in the dedication of a home, at marriages, and for table and festival occasions. We have no fault to find with his suggestions for home and society celebrations, but we cannot agree with his directions on the use of candles in the services of the church. His suggestions may be suitable and fitting for the non-liturgical churches of our land, but surely not for the liturgical Lutheran Church. We have a fine liturgical heritage. Let us learn to appreciate and use this heritage more and more. Then we shall not be tempted to follow the customs or suggestions coming from those quarters of the Church which have held our liturgical traditions in contempt. W. G. POLACK

Proceedings of the Sixty-Fifth Convention of the Michigan District.
Concordia Publishing House, St. Louis, Mo. 136 pages, 6×9.
Price, 18 cts.

This report offers a paper (to be concluded at the next session) read by Pastor O. H. Pfothner, "Brief Sketch of the Seven Churches in Asia Minor, with a Few Practical Applications." Pastor A. P. Marutz spoke on "The Office of the Keys." The Rev. C. J. Engelder exhibited "The Difference between Christian Fellowship and Unionism." In a paper on "Christian Stewardship" the Rev. A. Zeile pictured in a gripping manner the life of "John Christian, a Christian steward," from the cradle to the grave as an example for all children of God. We note that the Secretary reported that in 1937, 10,878 copies of the *Proceedings* were sold; in 1939, 10,143 copies. The price per copy was 11 cents, which may or may not have been the chief reason for such large sales.

TH. LAETSCH

Proceedings of the Sixty-Second Convention of the Eastern District.
Concordia Publishing House, St. Louis, Mo. 84 pages, 6×9. Price, 23 cts.

"Facing the World of the Second Century" in the history of our Synod is the theme carried out in the papers read before this District. After the Rev. Chas. Behnke had presented the social, political, and religious setting of our day in general, the Rev. H. Bielenberg pointed out the problems and opportunities and obligations facing the congregations of our day, while the Rev. Th. Martens exhorted Synod to perform its work under the changed conditions with the same loyalty to the Lord and His unfailling Word that prompted the fathers of our Synod in all their activities.

TH. LAETSCH

BOOKS RECEIVED

From the Zondervan Publishing House, Grand Rapids, Mich.:

Roman Catholicism Slays. By Lester F. Sumrall. 61 pages, 5¼×7¾. Price, 25 cts.

More Power to the Church. By David M. Dawson. 76 pages, 5¼×7¾. Price, 35 cts.

From Fleming H. Revell Company, London and Edinburgh:

God on the Bowery. By Charles J. St. John. 155 pages, 5×7½. Price, \$1.50.

Road to Revival. By Vance Havner. 114 pages, 5¼×7½. Price, \$1.00.